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Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

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jan1-tf

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The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

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Very Rev. P. HENNEBERY,

Superior

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Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

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Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

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dec21-6m

PRECEDING PAGE

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II. SAN FRANCISCO, JANUARY 18, 1873. NO. 19.

EDITORIAL NOTES.

A LATE issue of the Sacramento *Record*, in accusing the clergy of all denominations of insisting upon a special, peculiar and irrational method of dealing with sacred questions, and asserting that it has resulted in the decay of the influence of the Church every-where, says the "outcry is raised that religion is in danger," and adds: "The same cry was raised by the Catholic Bishop, when RIDLEY and LATIMER refused to accept the doctrine of transubstantiation, and it justified him (to himself) in burning them as heretics." Now the *Record* man talks a great deal about "learning" and "learned men," and of course he professes to belong to that "set." We lay no high claims to "learning," so we hope the *Record* will proceed to enlighten us somewhat about the Catholic Bishop above referred to. What was his name? We have read a *little* Church history—we would not pretend to say as much as the learned editor of the *Record*—and it seems likely we would have remembered such an event. We have sought books of reference, but the authors of these books seem as ignorant as ourselves. If the editor of the *Record* was one of those bigoted men who are always throwing dirt at the Catholic Church, we should be inclined to believe he was not careful about his authority, but he does not seem to distinguish between sects—he is the enemy of all. If he does not despair of enlightening one who sticks to the old antiquated forms of Christianity—to the superstition of the Bible—he would confer a favor by naming the aforesaid Catholic Bishop, who got so outraged at RIDLEY and LATIMER's ideas of transubstantiation as to feel himself justified in burning them? It would be such a nice piece of *news* for our readers!

OUR Eastern exchanges of Jan. 4 came in straggling; some of them reaching us as early as Thursday of last week, and some not until Monday of this week. But as our Eastern neighbors are enjoying their skating and sleighing, we are disposed to forgive any little irregularity of the mails.

ON Christmas evening it pleased Divine Providence to take from our much respected co-laborer, JAEES A. MCMASTER, editor of *Freeman's Journal*, his youngest son, about three years of age. While the father's heart is bowed down with grief at the loss of his "bright, sunshiny boy," his sublime Christian faith enables him to look beyond the temporary loss to the realms of eternal bliss, and say, with true Christian piety: "GOD has taken him away from the evil that is to come, and blessed be His Holy Name!" As we look into the happy, smiling face of *our* babes, and think of our brother's loss, our heart is filled with sympathy for him; but there comes a painful throb, and "a weak, a human cry" for mercy—to be spared the bitter anguish of such sad bereavement.

THE process of generating heat by the decomposition of water, a minute description of which we have, in this issue, copied from the *Chronicle*, is attracting a great deal of notice in this city. We are of the opinion that it is the most important discovery, or invention, of the age, whichever it may be called, and will work as many great changes as the application of steam as a power. On Monday last, the furnace heated by this process was put in operation by Mr. STEVENS, the inventor, at GARRATT'S foundry, in the smelting of rebellious ores from different mines, and the result was of the most satisfactory character. As the fuel for smelting a ton of ore is so very trifling, mines heretofore worthless will become of value, cities will be heated by the process, and steam engines every-where will be run by it. It will have the effect, too, of cheapening many manufactured articles. In fact, there is hardly any calculating the direct and indirect advantages it will confer on man.

DISPATCHES from Rome, of January 13th, give a short—very short—account of an audience given by the HOLY FATHER to a large group of visitors from abroad, among whom were several German ecclesiastics. He is represented as complaining of the treatment the Church received at the hands of European powers. The Church, he said, is being struck as CHRIST was struck. He held that it was the duty of the Government to defend, rather than seek to destroy, the Church, and with it all morality. Kings and so-called Emperors may have their own way for a time; but all their plans and schemes are human, and, as such, are subject to the laws of decay. A glance back over the history of eighteen centuries must satisfy any one how any attempt to persecute GOD's Church will terminate.

WHILE people in the Eastern States are struggling hard to keep from freezing to death; while transportation is stopped, and business in many places almost suspended, our Marysville contemporary has the assurance to print the following item: "The fruit trees are taking an early start, in consequence of the warm weather. New wood is pushing out, having already grown from one to three inches in length. Unless a change in the thermometer occurs soon, the fruit-buds will begin to put forth. Those who have trimming or transplanting to do, will be forced to hurry their work, on account of the unusual warm weather."

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

A RURAL exchange asks, "When will farming be more profitable?" and proceeds to put it off to the following indefinite periods: "When the lands are divided up, and sold in small farms, instead of being held in monstrous monopolies, and rented to poor men, whose labors make the landlord rich; when our public servants get a *fair* salary for their services; when railroads are built and run for the benefit of the public, instead of a few; when it is thoroughly disreputable to be a defaulter; when city customers know pure milk from white, sweetened water; when tobacco is neither grown nor used; when corn, rye, or grapes are eaten, instead of being converted into alcohol, to waste the lives of mankind; when nations don't spend enough at war to make the whole world a garden; when the common people learn the laws of health and the natural rights of man, so that the doctors and lawyers will have time to stick to their farms; when the churches of the whole world cost a great deal less than the schools and public libraries—then there will be no trouble in making farming profitable." This is certainly any thing but an encouraging outlook for this generation.

THE farmers of this State seem to be discussing the matter of deep or shallow plowing as an abstract proposition. It can not be dealt with in this way. We have a great variety of soils, each of which requires different treatment. We think it perfectly well settled that all the alluvial lands—which, by the way, form the greater portion of the arable lands of the State—require deep plowing. Any soil that will pulverize so as to lie compactly and keep out the air, can not be plowed too deep. The *adobe* soil, however, can not be pulverized, except just on top; and, if plowed too deep, the unslacked clods form great, open places, through which the dry air circulates, and, as a consequence, takes off all the moisture. If the farmers would consider the character of the land they have to deal with, we don't think there would be much discussion or difference of opinion about the matter.

AT the ceremony attending the unveiling of the statue of that Christian gentleman and upright judge, the late Chief Justice, ROGER B. TANEY, Mr. S. S. WALLIS delivered the address, from which we extract the following very appropriate language: "The pathway of a great judge does not lead through the realms of fancy. Neither in reality nor in retrospect is there much of the flush of imagination upon it or about it. With such a career Art can not deal, nor History, as with those brilliant lives which dazzle while they last, and are seen only through a halo when they are over. The warrior, the orator, the poet—each in his way—is linked with the imagination or enthusiasm of mankind; and so the broken sword, the unstrung lyre, the shattered column, with its cypress wreaths, all have their voices for the common heart. But the atmosphere of pure intellect and dispassionate virtue, serene although it be, is far too cold for ordinary sympathies to live in. The high ministers of human justice are segregated from their fellows by their very function, which shuts out favor and affection. Fidelity to the obligation which withdraws them from the daily interests and passions, and almost from the converse of society, is the patent of their nobility in their great office. The loftier the nature, the more complete its isolation to the general eye—the fewer the truths which answer to its pulses."

WE see it noted in an exchange that one W. MCCOLLOUGH proposes that the farmers of the State form secret organizations in each county, which shall have a central lodge, for the purpose of protection. We can not imagine what farmers have to be secret about, except that some head ones would like to use such an organization for their own advantage, and would like to operate in the dark. Our advice to farmers is, to keep out of any such "gopher trap." The organization of clubs, State and county, is good; and we are glad to see such farmers as Hon. JOHN BIDWELL taking hold of the matter in good earnest. But not only do they want to act in open daylight, but every word said at their meetings, every action taken, should be printed in the daily papers of the State. We have advocated farmers' savings banks in each of the agricultural counties, in connection with warehouses, so as to be able to advance money to the needy farmers. Then the necessities of one farmer would not operate to the injury of others by keeping the price of wheat down. It can all be accomplished openly, and in broad day-light, which is so much better than secret midnight conclaves and dark-lantern gatherings.

AN esteemed correspondent, who says he likes the general tone of G. A. K.'s letter, in the GUARDIAN of last week, does not like to hear an Irishman say he is loyal enough to say, "GOD bless the Queen." With this, as editor, we have nothing to do. While an editor is responsible for the *character* of the articles published in his paper, it would be exceedingly narrow in him to strike out every independent expression upon which he might suppose there would be a difference of opinion, or to which he himself might not be willing to subscribe. In papers over the columns of which we have exercised supervision, we have often admitted discussions between two parties, when we could not agree, in the detail, with either. Mr. G. A. K. is an Irishman, who will yield the first place to no one in devotion to the interests of his native land; and he can therefore afford to give expression to a generous sentiment. But our correspondent will please get the paper and notice the *connection* in which he uses the expression. He was speaking of her *personal* virtues, against which we have heard no man speak, in connection with the great names in Irish and English history. But *we* do not care to take up the discussion; in fact, we do not see a great deal in it.

WE are under obligations to MICHAEL FLOOD for the first number of the last series of Dr. BROWNSON'S *Review*. For us to say it is an able work, would be simply repeating that which every body knew before its appearance. Dr. BROWNSON has long been regarded as one of the closest reasoners, in or out of the Church, in America. The Doctor now takes very radical or ultra grounds, and his *Review* will give material for any amount of abuse and misrepresentation of the Church. Not that he will put forward any thing he can not defend; but his bold, open, straightforward style admits of having advantage taken of detached sentences, from which an entire article can be misrepresented. This, too, is the *forte* of our enemies. For instance, speaking of a notice of his "*Liberalism and the Church*," in the *Catholic World*, he says: "It represented me as holding firmly to the Syllabus, and as being at the same time thoroughly American. The first is true; the second is a misapprehension. Time was when I paraded my Americanism, in order to repel the charge that an American can not become a convert to the Church without ceasing to feel and act as an American patriot. I have lived long enough to snap my fingers at all charges of that sort." He afterward spoke of his devotion to the institutions of

his country; but those who seek to prove that the Catholic Church is the enemy of American institutions, and, in fact, a "foreign Church," and there are thousands of such, will be apt to single out such language as a proof of their position. There are several such sentences in the same article, which we expect to see used as we have indicated. Taken as a whole, however, his introductory is a fine article, as well as those that follow. He gives his reasons for not being very proud of "Americanism," in which he holds to a general deterioration, morally, intellectually, and politically. "I wrote," he says, "in the *Democratic Review*, thirty years ago, that never again would a first-class man be elected to the Presidency of the Union; and experience, thus far, has done justice to the assertion. Martin Van Buren was the last man of superior ability, and with some statesmanlike attainments, that has filled the Presidential chair. Since his defeat, in 1840, by the election of 'Tippecanoe and Tyler too,' there has been a continual descent, each successive President proving inferior to his predecessor. I confess, therefore, though my interest in my country and countrymen is as great as ever, I do not consider it a high compliment to be credited with an intense Americanism." * * * * "Our Republic may have had a material expansion and growth; but every observing and reflecting American, whose memory goes back, as mine does, over fifty years, sees that in all else it is tending downward, and is on the declivity to utter barbarism." Every thinking man in the land should take the *Review*, and read its every article. We shall refer to this work again in our next, and make liberal extracts from it. The number before us contains the following articles: "Introduction," "The Papacy and the Republic," "The Döllingerites, Nationalists, and the Papacy," "Religious Novels, and Woman *versus* Woman," "Archbishop Manning's Lectures," "What is the Need of Revelation," "Politics at Home," "European Politics," Literary Notices and Criticisms.

COL. W. H. L. BARNES delivered a lecture on Friday evening of last week, at Pacific Hall, on Our Boys. This is, perhaps, the most important question that could claim the attention of thoughtful men, and the Col. handles it very well from his stand-point; but he does not propose ample remedies. Schools in which trades shall be taught will not remedy the evil; we must go nearer the bottom than that. They must be taught to love and reverence the Great Creator of the universe, and obey His laws. But we have laid the Colonel by for next week.

THERE seems to be a spasmodic effort in different parts of the State to enforce the Sunday Law of the New Code, although there is but little difference—except in language, between it and the old one. Among other things, we notice a meeting of citizens at Sacramento, which was presided over by Rev. Dr. HEACOCK, and addressed by the Rev. Dr. DWINELL, at which resolutions were adopted, calling on all good citizens to sustain the law. Unless Christianity is acknowledged, we can see no use of a Sunday Law; if it is acknowledged, it strikes us that the schools are the proper place to commence applying it. As Col. BARNES remarked in his late lecture, our common school graduates are intended for gentlemen, but generally end in hoodlumism. After raising one to man's estate without a word about GOD or His laws, we pass acts of the Legislature that he shall observe *one* of them. The "graduate" seeing the State caring so much for this one commandment, and ignoring all the others, is apt to come to the conclusion that, to keep from selling whiskey, or horse-racing, or cock-fighting on Sunday is all that is required of a Christian. Let the State encourage Christian Schools, and Christian education, and in a few years there will be little need of Sunday laws, or organizations of "good citizens" to enforce them.

AMONG the dispatches of this week we find the following: "A London letter says the retirement of BISMARCK from the Prussian Cabinet is really due to differences between him and the Emperor on the Church question. The Kaiser has become alarmed at BISMARCK'S course toward the Catholics, and declined further to follow the Prince in his policy." We think it is time he should become *alarmed;* but we think there is no doubt that the "Kaiser" was ambitious of becoming supreme in spiritual as well as temporal matters. When he found some fifteen millions of subjects who could not be induced to submit to any such arrangement, he makes a scape-goat of BISMARCK. The refusal to allow the Pope's allocution to be published in the Empire was a greater confession of weakness than we had an idea the proud ruler would be, as yet, prepared to make. We should think that the experience of past ages would have convinced princes and kings of the utter futility of trying to destroy that which GOD Himself has said should not be destroyed. It is, perhaps, well that WILLIAM I became "alarmed" before matters grew worse than they have.

ONE more of earth's great men has been called to his last account; and, while the world is all astir to get all the particulars of his death and burial, NAPOLEON III, late Emperor of France, stands in the presence of the great Judge of all, on a perfect level with the meanest beggar. The daily papers for the past week have been filled with sketches of his life, and all the particulars of the illness, death, and preparations for the funeral; all of which would fill an ordinary newspaper. The Prince is saluted by his friends as "sire," and the fictition of royalty will be kept up. The French Government, while permitting his remains to be interred on the soil of France, took precautions against any public demonstration. It is hard yet to say what effect, if any, his death will have upon French or European politics. Some seem to think that, with him, dies royalty in France; while others think it leaves the Orleanists a good chance to the throne. *We* are not prepared to express an opinion on this subject, any more than a great many others who have done so. It is, without doubt, hard for the best posted politician in France to determine, until movements are more fully developed, exactly or even approximately what the effect of his death at this time will produce on the country. The funeral took place at Chiselhaust on the 15th instant. The residence of the deceased was thronged with spectators and friends of the family, who arrived from all parts of the Continent. Crowds of people from London arrived at an early hour to witness the funeral ceremonies of the illustrious dead. So great was the crowd that one thousand policeman had to be present in order to warrant perfect order. Queen VICTORIA was represented by Viscount SYDNEY. The remains were deposited in the Sacristy, which has been formed into a mortuary chapel until the removal of the body to France for final interment.

PROGRESS OF SCIENTIFIC INQUIRY.

AMONG the ablest of the more outspoken anti-Christian journals of the country, we reckon the Sacramento *Record*. We can not count the *Record* as particularly anti-Catholic any more than it is anti-Protestant; but, so far as we have noticed, it treats all alike. It is the disciple of TYNDALL and his materialistic school, who hold prayer and other religious observances to be good enough for such old fogies as our grandfathers, but that, in the light of the present hour, it amounts to the sheerest superstition. The *Record* opens the New Year with a leader on the "Progress of Scientific Inquiry," in which the writer repeats the error made by GALILEO and many others since his day: That scientific developments contradict the revealed Word of GOD. When many of these men commence their "scientific inquiry," they do so with a view of finding something that will upset the established opinions in religious matters. It would seem that the Devil stands by, saying: "I will give you knowledge, but you must use it against the Christian religion." The strangest delusion, however, into which they fall is, that Christians are frightened at their "developments." They make up their minds that they are going to scare somebody; and so much have they set their hearts on it, that they imagine they have succeeded. This is a sort of mental monomania that many of them fall into. The editor of the *Record* has this monomania very badly. He looks back over the year 1872, which, he says, has been a busy one in the intellectual world. The enterprising publisher, he tells us, has effected the wide diffusion of a class of literature which he styles popularized science, and which, we are assured, has exercised a marked influence upon the tone of thought of the day, and then:

> Physical science has, as usual, been the object of attack by the champions of theology, but it has ever more than held its own, and its opponents have been compelled to fall back upon the paralyzing dogma that whatever creeds any church formulates must be accepted unquestionly, on pain of the stigma of impiety. But the majority no longer submit to be arbitrarily denied the right of free discussion. They perceive that though the theologians affirm reason to be incapable of dealing with sacred things, yet this very conclusion must have been an effect of reason, and that therefore the proposition contains its own refutation. Attention has been of late directed very strongly to the unreason of the course adopted by the clergy in defense of their creeds.

We have failed to notice any such attacks; and, so far as the Catholic clergy or press is concerned, we may safely say there has been none. If a man advances a proposition which, for *any* reason, does not strike us as correct, we have a right to maintain that it is false until he demonstrates its truth; and, because we would do this, we should not be charged as attacking physical science. We don't see that, because we profess to be Christians, we are obliged to accept every proposition, advanced by every jackanapes, as "physical science." And, so far as that is concerned, we don't fall back upon any paralyzed dogma. It is the so-called "scientists" who are forever crying out that there is an antagonism between religion and science. We say there is none; and we don't attack science. The *Record* must imagine that there is somebody trying to deny the right of free discussion. Who is it? It is certainly not the Christians. They are willing that every *scientific* proposition should be discussed to its fullest extent. *Every* science is taught in the Catholic schools. No body of men have done the one-half as much toward the development of science as the clergy! These gentlemen, who seek to make GOD'S laws contradict His revealed Word, are exactly like those who are working at the perpetual motion humbug—who seek to run a machine in violation of all the laws of mechanism.

The *Record* is very much mistaken in another of its statements, above quoted. What theologians affirm that reason is incapable of dealing with sacred things? We might, of course, differ in our mode of reasoning. In the first place, it is not contrary to reason that there is somewhere a great, all-powerful, creating Intelligence; that this, and all the other worlds which "science" has enabled us to discover, was created by this Intelligence, and for a purpose. Thus far, we opine, the *Record* will go with us. But, after admitting this, the "scientists," whom the *Record* would follow, cavil at some *minor* matters. They say it is contrary to *reason* that there could be an immaculate conception, or that the sun could stand still! And here, they say, we abandon *reason*, and deceive themselves into the belief that "theologians affirm reason to be incapable of dealing with sacred things!" Nonsense. "Theologians" affirm no such thing. We have instanced the two things most cavilled at by "scientists," but we do not see that it is at all contrary to reason to affirm that the same Being who created man, and gave him a living soul, could create a being, either GOD or man, by any process He chose; or that He who spoke the world into existence—who said, "Let there be light, and there was light," could stop the motion of the earth without creating the disorders "scientists" affirm would be created. A man placed in a position where he could see only a very small portion of a machine, might be of the opinion it would be impossible to stop one wheel of it without breaking the whole in pieces; while the master-builder, knowing the minute workings of the whole, might with ease "throw it out of gear," and let the others go on while it stopped. On the other hand, it would be very unreasonable in the man so situated to affirm that the wheel could not be stopped when the *builder* had said it could be. It would be most unreasonable in a man, who found a thing created by a process he could not understand, (or even if he could understand it) to deny that the creator of that thing could create the same thing by another process. So the unreason is entirely on the side of the "scientists."

In the very next sentence to the quotation above, the writer in the *Record* says: "In science there is no arbitrary assumption. What are called laws, are really but *strong probabilities*, deduced from careful observation. The scientist regards nothing as settled beyond all possibility of change." And on these "strong probabilities," they presume to pronounce the word of GOD unreasonable!

"But the theologians demand, at the outset," complains the writer, "not only that we should accept certain propositions as immutable and true, in very fact, but that we should altogether refrain from employing our reason in regard to those propositions, notwithstanding the fact that our reason and our observation alike assure us of the fallacy of much that is thus presented." Theologians do accept all the word of GOD as immutable and true, but they hold that all these things are defensible on purely logical grounds, and that *reason* leads to the acceptance of them. The *Record* next assures us that this insistence upon a special, peculiar and irrational method of dealing with sacred questions has resulted in the decay of the influence of the Church every-where; and *because of this*, we are informed the cry is raised that religion is in danger! What theologians, we would like to ask the writer, has he been consulting that he finds insisting upon an irrational method of dealing with sacred things? He can find none in the Catholic Church; and Protestantism prides itself as much on human reason as Infidelity does. We quote again from the *Record:*

> Why should educated men continue to hold sacred beliefs which the early Christians borrowed from the Latins, which the latter borrowed from the Persians, which the Persians derived partly from the Jews and partly from Oriental mythology, and which was a blending of the latter and the latest results of the Grecian philosophy? Why should thinking men continue to accept as infallible, traditions utterly inconsistent with all the revelations of science, and opposed to theories which are at this day held to be indisputable throughout the civilized world? These are the questions that have been asked, but not answered by the theologians, of late, and as the defense weakens, the attack becomes keener and more persistent.

Now, we would like for the editor to undertake a segregation of his statements. What part of the Christian religion did the early Christians borrow from the Latins, what the Latins from the Persians, etc.? Does he mean all of it? Here is a field for quite an essay. Will the editor occupy the ground, or will he acknowledge his inability to do so? We say he can make no showing in it. He next tells us that these traditions are utterly inconsistent with the revelations of science, and opposed to the theories which, at this day, are held *indisputable* throughout the civilized world! Just above, in the same

article, he tells us that the scientist regards nothing as settled — that all he claims for his laws are *strong probabilities!* Any *probability* may be disputed.

Let the *Record* correct its notion that the Christian is unwilling to meet the infidel or the "scientist," which is a new name for the old thing, in the field of reason.

IRISH WOMEN.

ALL nations have their characteristics, which become the more prominent under different circumstances, that wax and wane with prosperity, or the reverse. Ireland has for many centuries been noted for the sterling honor and fortitude of her people, and on many occasions their fame has been made good. Among the many virtues which the Irish possess, and one which we shall worthily dignify with the title of a national characteristic, is the chastity of their women. This has been one of the brightest jewels in the nation's crown, and one which she has ever preserved untarnished. DION BOUCCICAULT, in the most beautiful dramatization which he ever produced, the *Colleen Bawn*, recognized this great virtue, and, by his portraiture of the deceived EILY O'CONNOR, pays throughout a high and well-deserved compliment to every Irish daughter in the land. But it needed not the pen of the playwright to call the attention of the world to this glorious trait, for it had long been written of and duly recognized. Travelers who made the grand tour, noting the poverty which existed among the peasantry, and the lack of education, were amazed to find their knowledge of morality so thorough, and marveled much. On the continent, where there was squalor, degradation and vice were the consequents; but in Ireland they found that, however abject the subject, his notions of virtue were those of a true man. The women were chaste and the men honorable. This most praiseworthy mark does not seem to grow the less distinct by separation from the mother soil; but, on the contrary, we find the daughters of the green island, who have taken up their abode among us, as thoughtful of their honor and good name as were their mothers before them. The attention of the intelligent reader will be readily attracted to this subject, from the fact that it is the more remarkable and deserving of praise when we consider the thousand and one temptations which are brought to bear against it. Perhaps no women were ever so sorely tried as the Irish girls who emigrated to this country during the earlier and middle part of this century. They were poor, they were unlettered, and in a strange country. They had health and strength, and there was work for them to do. They did not hesitate to undertake it; but perhaps, if they had realized the dangers into which they were going, they might have at least faltered at the door. They went out to service, and households through the length and breadth of the land knew them as faithful and conscientious servants. Who shall undertake to describe the perils which they encountered — are even meeting at this day — the snares laid by unscrupulous men to rob them of their chastity? Not ours the task, but every thoughtful man will understand to what we refer, and give them the meed of praise which is their due. In the hotels, great and small, where they found work, their trials were sore, indeed; and yet they came forth as gold refined from the burning. As we have said, this was their national characteristic; and yet there was something more which strengthened and nerved them to conquer in the unequal fight. There was a guardian watching over them whom those who were plotting their ruin could not vanquish, could not reach — that guardian was the priest in the confessional. The poor old mother over the sea might never hear the trials which a daughter would have told her, or shame might have kept the deadly secret back; but there was one from whom no secret could be kept, and he it was who preserved them in the right track. The heart, overcharged with its grief, poured its tale of sorrow into his heedful ears, and that advice which none of us are too wise to hearken to, strengthened the faltering step, and helped them to thrust temptation down. God bless the Irish women, say we; they are a leaven in the land, and their influence must be of benefit to all.

It is a popular belief that the character of the mother enters more largely into the child than does that of the father. Few are the men of note who do not trace their most remarkable characteristics either to the teaching or natural qualities of their mother. This is not unreasonable, when we consider that, at the time of life when the character of the child is taking shape, it is most continually under the mother's eye. Taking this for granted, we can readily account for the comparatively great amount of talent which has been developed among the Irish people in all time, past and present. We say comparatively, because we believe that no nation has had so much to contend with in her efforts to elevate herself, or so many things to discourage and weaken the efforts of her sons, as Ireland. The sense of virtue in the mother must carry with it the knowledge of other obligations; and these, inculcated in the child, must in time produce sensible, visible results. If the sons of the "ould sod" are courageous, manly and generous, to a fault — and who, at this late day, shall deny them these characteristics? — they owe much of their fame to the noble, virtuous women who gave them birth. Had these brave souls been the mothers of a nation with the opportunities which poor Ireland has never had, then, indeed, should we have seen such a people as the world might have called truly great. An honest man is the noblest work of God, but a virtuous woman may rank his peer. *

DOES THE CHURCH ENCOURAGE LEARNING IN WOMEN, AND MAY CATHOLIC LADIES ACT FREELY IN THE CAUSE OF REFORM?

AMONG the acts of the University of Padua occurs, we are told, the following entry: "We, sitting in the tribunal of the University of Padua, acknowledge that the noble maiden Helena Lucretia Cornaro is so well versed in science and belles-lettres as to deserve a place among the doctors of the University; for this do we receive her Mistress of the Liberal Arts, and acknowledge her as such in the name of the Father, and of the Son, and of the Holy Ghost.'

"Done at Padua, on the 25th of June, of the year 1678, in the Cathedral Church of the same city, because the halls of the College could not hold the vast concourse of persons present."

Does not this extract bring before the mind a strange picture, one quite contrary to our preconceived opinions of that period? It is almost impossible to see, in this Miss Helena, any thing but a woman of this nineteenth century, who has battled for her rights through the press and from the rostrum until she has obliged the learned doctors of the University to admit her as an intellectual peer among their number. The din of modern progress and of woman's elevation has been rung in our ears till it is scarcely possible to conceive that, two centuries since, a body of learned men could possibly look with any other feeling than most absolute contempt on a woman who should dare to compete with them in mental acquirements. We shall find, farther on, whether the photograph in our imagination is a correct one. Unfortunately, it is not alone among Protestants that the opinion prevails that the Catholic Church allows no sphere of action to women but one of slavish dependence under tutelage, from her cradle to her grave. Even in our good city of San Francisco, there are plenty of Catholics, yes, more than plenty, who harbor these false sentiments; and there is occasionally one that can *boast* of taking the Revolutionist, as if this were a sure sign of advancement in intelligence. I have been led to these reflections by comparing, in my own mind, the characteristics of this doctress of the Catholic University of Padua with those of the majority of our strong-minded and learned (?) women of this age.

About the middle of the seventeenth century, Helena Lucretia Cornaro was born in Venice, that city seated in her fairy beauty on the sea—an earth-born queen, who, having conquered old Neptune, holds her Royal Court upon his subjugated domains.

Venice is beautiful; but is it not celebrated for tyranny and crime—the offspring, as our age would say, of undeveloped intellectual faculties?—the last place to look for a learned woman with hopes of discovering her. Still, it is here in Venice that the father of Helena Cornaro lived. He was Louis Cornaro, procurator of St. Mark's, whose abstemious life of over one hundred years has made him noted in our times, at least among a class. The daughter is not celebrated for her longevity, since she only reached the age of thirty-eight years, but rather for having acquired learning and virtue. Besides being proficient in her own language, she had mastered six others, namely: Spanish, French, Ancient and Modern Greek, Hebrew and Arabic; and we are informed that she could speak, "with judgment and eloquence," on philosophy, theology, mathematics, astronomy and music. She also possessed a fine voice, with exquisite taste and proficiency in instrumental as well as vocal music.

Such were Helena Conaro's accomplishments; but, notwithstanding all of these advantages for shining in society as mistress of an establishment, she made secretly a vow of virginity, and early consecrated herself to God. Her Catholic Faith gave to her bright intellect to clear a vision of the high destiny for which the human soul has been created to permit her to sacrifice her noble powers to the low aims of this world.

Her parents remained in ignorance of their daughter's private contract with her Eternal King, Jesus Christ, until, in their ambition, they proposed to, her consideration one they deemed more desirable—in fact, a brilliant alliance. Then she disclosed her vow, doubtless supposing she should thus relieve herself from farther annoyance and solicitation. In this she was, however, mistaken; for they hastened to obtain a dispensation from the Pope. But how did this high-minded girl receive this favor, when presented? Why, like any true lover—she fainted at the thought of blasted hopes, her heart being too strongly attached to her affianced in the Heavens to be able to bestow conjugal affection on another, however elevated in the world. On recovering from her fainting, she refused to accept the freedom which the dispensation of the Holy Father offered; but consented, in consideration of her parents' wishes, to remain an inmate of the paternal mansion, instead of seeking the seclusion of the cloister, if permitted to lead a life of retirement. To this they yielded; nevertheless, it was to gratify their pride that she afterward reluctantly consented to appear at the University of Padua, to receive the honors conferred according to the acts as above stated, and so far were the doctors from continuing or ignoring her attainment that, had it not been for the opposition of his Lordship, the Archbishop of Padua, they would have added a still higher dignity—that of Doctress of Divinity, which has been granted, I believe, to but one lady, and that one is a canonized Saint.

Are not these cases, exceptional though they may be, sufficient to show that neither the inferior mental caliber or cultivation of woman is due to the Catholic Church — to show that it is not due to *her* that the female sex to-day is subject to many evils through man's domination as well as the dupe of her own vanity? But I would not be understood to say, by admitting these to be exceptional cases, that Catholic biography does not furnish many other examples of the sincere pleasure which her most noted sons have taken in awarding to our sex high encomiums, not only for brilliancy of natural gifts, but also for care in cultivating them. But alas! however frequent these examples may be, many are careless about informing themselves in relation to them, and prefer to devote their leisure time in listlessly perusing the frothy productions of Protestant or Infidel writers, and then make loud complaints of want of Catholic reading matter, though we have already real treasures of Catholic literature in English print. These are the persons who join with our enemies in applauding the disorders of our age. Our age would be, indeed, a bland self-satisfied-looking dame, with her towering organ of self-esteem, if her love of approbation were not still larger, so that it keeps her ever on the alert to obtain from every mouth what she believes to be her fitting meed of praise. Or we may see in her an immense Mutual Admiration Society, whose by-laws exclude from her membership all persons who are impudent enough to fancy they can discover any good in the past. In her estimation, she is the quintessence of all good things, just in the act of struggling to free herself from the contaminating ashes of the funeral pyre of the past, from which she, in her beauty, is emerging. Until now, if we believe her dogmatism, mankind has been only half-civilized, and this is, surely, very consistent with her philosophy that asserts God to be one gigantic, necessary and eternal law of progression and unceasing development. If people would dig a little deeper into the past of Christian nations, when they were truly such, they could not fail to discover the living embryo of every desirable good, and from thence ascending they would find the disorder of heresy reducing all in one universal chaos. The order of creation, and of Christian Society, has equally assigned distinct spheres to varied capacities. Neither ask the flower to ascend the heavens and shine as a star, or the star to plant itself in the sunny dell and open its heart in fragrant petals; but modern society wants every thing of every body, and all in the luxurious ease of natural development. The law of the cross, and patient, humble struggle, is contrary to the *feelings*, and in this modern creed the feeling is the sure test of right for the individual, and he is bound to openly contend for this, and oblige society to yield to him what he demands; so the progressive woman, perceiving the anarchy of unchristian homes, and of unchristian nations, and being totally ignorant of the true moral philosophy, thinks it necessary to compel the reign of peace in the domestic circle through the civil code, and would, therefore, free herself from the duties of her own disordered realm, on which the more extended one is dependent, though she fails to recognize the fact, in order to lend a helping hand in adjusting and harmonizing the affairs of State; meanwhile, the chaos of social life is becoming every day worse confounded. Oh, when will order, Heaven's first law, be established in homes and nations? Never; until the women of the nation, cultivating their hearts and intellects according to the dictates of true faith, prove their capacity for governing by reducing their own individual realm to order and moral beauty. Then, without asking or expecting men to acknowledge them as intellectual compeers, they may set their wits to work as queens, in the province of home, to conquer hearts and form nurseries from whence giant statesmen shall spring, to do the work of remolding the shattered nations. Let this home reform show itself steadily advancing, and we shall find men so won into admiration of the genius, which alone could inaugurate it, that they will, like the good doctors of the University of Padua, gladly salute us as their equals in mental capacity. What, then, can Catholic women do, in the present emergencies, that will not be frowned down by the Church? Can she do anything? Certainly, we know, or ought to know, that no Catholic lady is encouraged by our clergy to enter into what is called the Woman's Rights Movement; to preside over their deliberations, or support their periodicals; not because our clergy are unsympathising, or favor the injustice of brutal or ungenerous husbands, but because they understand the root of the social difficulties too well to hope for a remedy in that direction. If it were permitted me to make a suggestion as to where reform might take its rise and flourish, I would say to the ladies of San Francisco, let us inaugurate right speedily the Society, some time since so highly recommended, by the Holy Father, to all repectable ladies — a society through which their example and influence may check the extravagant love of fashion, which, besides being a great incentive to sin, is a source of ruin, to many families, and, with ladies of limited means, obliges them to devote nearly if not all of their leisure time to modeling and remodeling the various articles of their attire, when it might otherwise be spent in laying up treasures of knowledge. How much misery—how many heart-aches, envies, domestic quarrels, etc., could be prevented by such an association. But it is one in which the wealthy must take the lead, since they can do so without losing *caste*. Are there persons of this class in our city, who, following the example of titled ladies in foreign lands, can sacrifice some thing noble in the cause of genuine progress? Catholic ladies are the freest ladies in the world, because their freedom is in God, the absolute truth; but they lose this freedom in as far as they forget that order can result from nothing but the loyalty of individuals to the place and duty assigned to them by God and Christian society. *In this place all their energies may be freely used for the attainment of the highest social perfection.*

CLOUDLET.

OUR MENDOCINO LETTER.

To the Editor of the Catholic Guardian:

OUR "New Year" is being ushered in by a bountiful supply of rain, in this section of country, at least. The gloomy forebodings of a "dry season" are now set at naught, and all look forward, with bright anticipations, to a rich year.

The saw-mills (for this is a timber-region, and, consequently, a lumber-producing country,) are "shut down," and will start as soon as sufficient rain falls to create freshets in the rivers, and bring the logs down. It is

supposed they will start about the first of February.

The farmers here are busily engaged putting in their crops, which, on the coast, consist principally of potatoes and oats.

The public schools of this place closed on the Friday before Christmas, and will resume again on the 6th of January. There was to have been a grand Christmas affair here, at which a real Santa Claus would make his appearance and distribute presents. It was gotten up for the public in general, and the children of the place in particular, with the distinct understanding that it would be no sectarian affair. A committee of invitation was appointed by the members of the Presbyterian Church of this place, and invitations were issued to, and contributions solicited from, *church members* only. Of course, when it was found that it would be an exclusive party, and that "no Catholic's need apply," much bitter feeling was the result, which was not confined to the Catholics, but was shared by those who wished to see no feeling of bigotry mar the pleasantness of any occasion, especially one in which children are to be the chief participants. Two or three days before Chriatmas a general invitation was given, which said that every body would be welcome, but that, if the Catholic children expected any thing, their parents must bring it with them. Now that it is over, those who managed it say that the feeling is all on the other side. Strange, isn't it? Would one expect the feeling to be on *their* side, after they had the management of the whole affair, and "run it" to suit themselves?

Our little church was very tastily decorated for Christmas. Evergreen wreaths and festooning adorned all sides, and over the altar, in blue, interspersed with artificial flowers, was worked, very tastily, *Gloria in Excelsis Deo*. Our worthy pastor, Rev. Father Petit, officiated at Midnight Mass. Though the night was very stormy, there was quite a goodly number in attendance, among which were some of our non-Catholic brethren. The choir, though but recently organized, and containing but four voices, did exceedingly well, and would have done justice in a city church. The singers are Mrs. Rand, Mrs. Murray, Mr. Flanagan and Mr. Ruddock. Our Sunday School, though not yet permanently organized, is in a flourishing condition, and gives promise for a successful future.

A new Catholic church is rapidly approaching completion at Cuffey's Cove, about twelve miles south of this place. It will be dedicated about a month hence.

Though there are not many actual subscribers to the GUARDIAN, here, it has quite a number of readers.

CALVERT.

MENDOCINO CITY, January 2d, 1873.

THE CHURCH IN THE UNITED STATES.

CELEBRATION OF CHRISTMAS.—The celebration of the festival of the Nativity of our Divine Lord, Christmas Day, 1872, was commemorated in all our churches with grand and imposing ceremonies. As regards altar decorations, we question if ever there was given the careful attention that was apparent the present year.

The Cathedral and the several parish churches, *each and all*, presented a truly festal appearance. Festoonings of evergreens, handsome floral ornaments, and rich and rare exotics added to the general adornments. Solemn High Mass was celebrated in all the churches, and the officiating priests and assistants, decked in richest vestments, offered up the Holy Sacrifice from the early hour of 5 A. M.

The brilliant lights upon the altars, the exquisite music, the unusual number of persons who received the Bread of Life, gave to the solemnities a beauty and dignity which well accorded with the importance and symbolical significance of the joyous festival.

We question whether ever before in the history of the Diocese of Philadelphia arrangements equally extensive, imposing, and in every respect admirable, for the celebration of the anniversary of our divine Lord's Nativity, were so generally and so faithfully observed. At the Cathedral, our Rt. Rev. Bishop was prevented from Pontificating, and solemn High Mass was celebrated by Father Elcock. In relation to the music of our principal choirs we have referred to it fully in another article. We wish to each and all of our patrons "a merry Christmas and a happy New Year."—*Philadelphia Standard.*

IT is stated that the Catholics of Jersey City have offered to purchase the Harrison estate, on the Heights, at a price in advance of that at which the sale was to have been made to the city. The city agreed to purchase the estate, for a city hall and public offices, for the sum of $350,000, but the contract has never been completed. It is understood that the Catholics want the land for building purposes.

THE old wooden church built by the Canadian voyagers sixteen years ago, at Chippewa Falls, Wisconsin, has been replaced by a fine stone structure. It seats about 1,200 of a congregation, made up of Irish, Scotch, French, English, German, Italian and Indians.

A VERY interesting ceremony took place on Sunday, Dec. 11th, at St. Vincent's Orphan Asylum, Boston, it being the occasion of the reception into the Church of Miss Martha Whitney, at the hands of Rev. Father Welch, S. J., of Boston College. It was attended by a number of the relatives and friends of the new convert, many of them being themselves old converts to the Church. The orphans assembled in the Chapel during the ceremony, formed a pretty and inspiring picture.

THE first quarterly meeting for the present year of the Catholic Union, Circle of New York, was held on Wednesday evening, December 18th, in the Hall of St. Francis Xavier's College, West 16th Street. The meeting organized by the selection of Dr. Henry J. Anderson as Chairman. The Executive committee of the Union, the Council at Large, and sixteen parochial sections of the Union, were well represented. The quarterly report of the Secretary, showing the condition of the Union at the close of the year, exhibited a total membership of 5,000.

THE Young Catholic's Friend Society of Washington has agreed to affiliate with the Society of the Apostleship of Prayer. The *Baltimore Sun* says.—"This is the first movement for an aggregation of Young Catholic's Friend Societies with other organizations. These associations, which owe their origin to Baltimore, have existed in all city Catholic churches of Maryland, Virginia, and the District of Columbia for over one-third of a century. The action of the Washington Association shows that the tendency of these societies is to affiliate with those other Catholic associations which are entirely religious in their aims, rather than with those whose organizations and purposes are semi-secular."

CATHOLIC LIBRARY AND CHRISTIAN DOCTRINE SOCIETY.—This flourishing association held its annual election last Sunday afternoon, at the rooms of the Society. Quite a number of votes were polled, and at closing of the polls the following were found to be elected the officers of the Society for the ensuing year: President, J. R. Wiley; Vice-President, James J. Murphy; Recording Secretary, J. Moynihan; Corresponding Secretary, D. J. Marlarkey; Treasurer, H. C. Funk; Librarian, Isaac Lalor; Assistant-Librarian, Miss Annie Showers. The selections made are excellent, and under such an administration the affairs of the Society will not suffer. Let every member give our new officers the assistance which the work in their hands requires and the spirit of the times demands. The outgoing officers deserve the thanks of the Society and the Catholics of this city for the efficient manner with which they have performed their duties. Under their care the Society has gained in prosperity and importance.—*Portland Sentinel.*

FOREIGN CHURCH ITEMS.

THE new Catholic Church of Belcarra, County Mayo, is rapidly approaching completion. The esteemed parish priest, Father Gibbons, has just received from New York a cheque for 598 dollars, subscribed chiefly by Mayo Catholics in the Empire city.

On Monday, the 9th of December, Miss Gainer, in religion Sister Mary Magdelene, and Miss Boyle, in religion Sister Stanislaus, received the black veil from his Grace the Most Rev. Daniel M'Gettigan, Lord Archbishop of Armagh and Primate of all Ireland, at St. Catherine's Convent of Mercy, Ballyshannon.

The Holy Father has just nominated the Abbé Ransauer, Secretary to his Eminence, Cardinal Rauscher, Archbishop of Vienna, to be private chamberlain to His Holiness. The usually well-informed correspondent of the *Univers*, states that for some time past the relations of the Holy See with the Court of Francis Joseph have greatly improved. The *Voce della Verità* gives a distinct denial to the statement put about by several journals, that the Holy See had made application to the Court of Vienna for the appointment of a new ambassador.

A sum of 14,000 francs, collected, in a very brief space of time, by the indefatigable *Unità Cattolicà*, was forwarded to His Holiness on the Feast of the Immaculate Mother of God.

It is stated by the *Voce della Verità* that a generous offering of more than 13,000 francs lately arrived at Rome from China, to be added to the sum which will be raised to promote a monument to record the Papal Jubilee of the 16th of June, 1871. This noble contribution comes from the good Catholics of the Apostolic Vicariate of Sutchuen.

On Sunday, 8th of December, the foundation-stone of the new church of the Immaculate Conception was laid at Rathfeigh, County Meath, by the Lord Bishop of the diocese. Notwithstanding the threatening state of the weather, a large assemblage was present.

At Munich, says the *Correspondence de Genève*, under the reign of Bismarck, Lutz being Consul, the Inspector of Schools has just interdicted the pupils of a girls' school: firstly, to end their prayers with the words, "through Christ our Lord," since this expression may give offense to young ladies of the Jewish persuasion, and, also, for the good and sufficient reason that the said Inspector is only acquainted with the Christ of history and not with the Man-God; secondly, to recite the Hail Mary, or the Angelus, as they might be displeasing to the young Protestant ladies; and thirdly, to recite prayers more than once during the day. Take note, adds our contemporary, that this school is attended by two hundred Catholic little girls, by twenty-five Protestants, and two Jewesses.

We hear that a convent has been established at Lucknow, by a colony of nuns from Loretto House, Darjeeling. These religious, seven in number, arrived at the station on the 31st of October. The formal reception took place on Sunday, November 3d, when the Right Rev. Dr. Tosi, attended by four of his clergy and other assistants, as also by a number of the Catholic laity resident at Lucknow, proceeded to the new convent, whence the nuns were processionally conducted to the Church. Pontifical High Mass was celebrated by his Lordship, who also preached an eloquent sermon suited to the occasion. On the following day the schools were opened with great solemnity, and, we are glad to say, with every prospect of success.—*Indo-European Correspondence.*

On Sunday, December 13th, the very Rev. Father Nicholas Walsh, Provincial of the Jesuit houses in Ireland, preached a very impressive sermon, in the morning, in S. Xavier's Church, Liverpool, in aid of the funds for cleaning and decorating that beautiful edifice, and the Rev. Father Harper preached, in the evening, the first of three sermons on the Great Mystery of the Incarnation, taking for his text those touching words, "And the Word was made flesh, and dwelt in us." For three-quarters of an hour this singularly popular preacher kept an over-crowded congregation in marked attention during the entire of his exceedingly brilliant discourse. If any thing were wanting to show the great desire on the part of the faithful in Liverpool to hear this distinguished Jesuit preacher, it might be seen on last Sunday night, when, in spite of the continuous rain during the evening, the capacious church was not sufficiently large to accommodate all those who sought admission. He will continue the subject of his sermon on the two following Sunday nights.

We regret to announce the death, at Milltown Park, County Dublin, on the 16th of December, of the Rev. Edward Kieran, S.J., at the comparatively early age of forty-eight years. A Solemn Office and High Mass for the repose of his soul was celebrated in the church of S. Francis Xavier, Gardner Street, Dublin, on Wednesday morning, in the presence of a crowded congregation. The sacred music was chanted with fine effect by the choir of priests. At the conclusion of the office, High Mass for the dead was celebrated, at which the Rev. Father Scio, S.J., was celebrant, assisted by the Rev. Father Norton, S.J., and the Rev. Father Kenny, S.J., as deacons, and the Rev. J. M'Swiggan as master of the ceremonies. After the absolution was pronounced, the remains were borne to a hearse and four, with white plumes, which was waiting to receive them. The funeral procession having been formed, the sad *cortége* proceeded on its way to Glasnevin. A large number of the clergy and gentry followed the hearse in carriages. On arriving at the cemetery, the last prayer was said, and all that was mortal of a good and holy priest was consigned to the dust.

The basilicas and churches in the city and province of Rome, Italy, yield a revenue of 3,436,536 francs. The aggregate of income from convents, monasteries, churches, etc., is 8,217,428 francs.

The Holy Father has signed the commission for the introduction of the cause of the saintly Cure D'ars.

Archbishop Manning is about to publish a work on Papal Infallibility.

The great grand-daughter of Sir Walter Scott is a devout Roman Catholic.

The Vicar Apostolic of India speaks very hopefully of the prospects of the church in that country. He had recently opened a fine church at Allahabad, and another, with a school and convent of Irish nuns attached to it, at Patria. Their mission is supported by the contribution of native and foreign Catholics.

In the city of London there are 117 Catholic churches and chapels, and 214 priests.

The *London Church Herald* says that Sir John Duke Coleridge, the eminent English lawyer, refused a peerage and the judgeship of the Divorce Court because his conscience would not permit him to work in such iniquitous business. He is brother of the eminent Jesuit of that name, one of the leaders in English Catholic Literature.

The Archbishop of Algiers has appointed a Commission to administer the funds, amounting to 11,000 francs, to be applied to the establishment of priests, religious and schools in the Algerian villages which have been colonized by emigrants from Alsace and Lorraine.

A Requiem Mass was celebrated in the Chapelle Expiatorre, Paris, October 8th, for the souls of the two Sovereigns of France, martyred by a furious populace seventy-five years ago—Louis Sixteenth and Marie Antoinette. The exiled Queen, Isabel of Spain, was present.

SPIRIT OF THE CATHOLIC PRESS.

REFLECTING on the flattering reception of a delegation from Ireland by the Pope, noticed by us last week, the *Monitor* of last Saturday remarks upon "Ireland and the Pope" as follows:

The fidelity with which the Irish clung to their holy faith, through centuries of trial and persecution, has not been without a corresponding reward, even in this world. The imprint of religion was, so to speak, burned into the hearts of the people, and rendered forever ineffaceable. Hence, they occupy, to-day,

a position among the Christianized races of the earth of which they have every reason to feel proud. For them, now almost exclusively, is attachment to faith, with its great moving spirit, love of Almighty God, a power that guides their course through life, and sways their every action. Infidelity is rarer among them than among any other people whatever. They steadfastly refuse to sacrifice revealed religion to the insatiate demands of so-called "science;" they do not fling away the traditions of the Church at the bidding of every self-sufficient theorist who writes a book. They will not uproot the foundations of Christian society to build thereupon a structure framed to answer the requirements of "a progressive age;" they embrace no fantastic doctrines about marriage, property, education or human rights, however flattering to self-love they may appear.

One thing only do they hold to be true, fixed and immutable in this world, and that is the authority of the Catholic Church. When the infallible exponent of that authority speaks, they, as the faithful in all ages, regard discussion as closed, no matter what be the topic. Thus, secure in their faith, following the footsteps of an unerring guide, they view with sorrow always, with wonderment, sometimes, the aimless wanderings of the false philosophers who deceive so many thousands by impious misrepresentations of the ways of truth. These are no empty boasts; they are facts which can be tested by any one inquiring into the social and religious condition of the Irish people. We venture to assert that the nnmber of communicants, of those who approach the Sacraments regularly, is, in proportion to population, greater in Ireland than in any other country. We are pretty well satisfied that they contribute, in proportion to their means, more money for the furtherance of religious purposes than any other people. We believe they are second to none for the respect they show to the ministers of religion, and for the evident devotion with which they assist at its ceremonies.

THE Louisville *Advocate* gives its bold contemporary, the *Courier-Journal*, a lecture for referring to the recent Italian immigrants as "Les Brigands." It says:

Of course, the New York *Herald* is primarily responsible for the words, however silly, that it may make public; but any individual repeating a calumny we hold to be an accomplice in the wrong done. Much more so a journal holding so high a position as our Louisville *Courier-Journal*, and having so wide a circulation. We have just looked over a number of that paper some twelve days old, (we had no leisure or inclination to read it before, because it appeared on a Sunday) and we saw in it a paragraph headed "Les Brigands." To say the least, this was in very bad taste. The facts that gave rise to this libel seem to have been these. Some four hundred and thirty-seven poor Italians came to this country, hoping to find shelter from a robber who has usurped the throne of their legitimate sovereign. And when they arrived, the journals we have deemed most conservative have styled them brigands. Why? Because, answers the article in question, they wore cloaks, they wore feathers in their hats; moreover, they were armed with knives. And for all these crimes they are called, in the *Courier-Journal*, Brigands. We would advise the writer of the said article, in the *Courier-Journal*, to travel a little, observe a little, and then come back and write—a little. We have lived in Italy, and we know that the peasants there usually wear cloaks to keep themselves warm; we know, too, that they, having somewhat a superior taste to English clod-hoppers, do adorn their hats with feathers. As to the knives; has our friend ever been across the Atlantic as steerage passenger? Does he know how meat can be cut without a knife? Let him examine his conscience and his pockets and tell whether a bread and cheese knife is worse than a revolving pistol.

It has become too common in this country to call poor Italians brigands. This is wanting in hospitality and in truth. The Italians who are in this city are an honor to it in every way. It is true, that few Italians (not near so many as those of our own country) have lived by depredation and rapine, but any one who has been among the people of Southern Italy must know how utterly they detest the Piedmontese rule. The Piedmontese are a noble race of men, but they can not impose themselves upon the Neapolitans any more than the Esquimaux could impose themselves upon Americans. Many of these poor men have suffered much for their rightful King, and it is hard for them to be called brigands on their landing in this country, for no better reason than that they wear large cloaks and some of them even feathers in their hats. Had it not been for the infamous connivance of the British Government under Lord Palmerston, and the most unwarranted aid given to the filibuster Garibaldi, by the mariners under the command of Admiral Munday, at Marsala, names would have been changed less easily. So long ago as 1560, Sir John Harrington wrote:

"Treason never prospers; what's the reason?
For if it prosper none dare call it treason."

So we have lived to see the day when the red shirt, the livery of an unbelieving robber and murderer, has been received with acclamations by the people of Europe. The New York *Herald*, as in duty bound, goes a step further and calls Garibaldi's victims "brigands," because they wear large cloaks, are very poor, and some of them wear feathers in their hats.

THE Baltimore *Mirror* contains an eloquent "plea for the suffering poor." It is so good all the way through that we can not find one passage more worthy to be extracted than another, and must be excused for presenting it here entire. In fact, it is just the "spirit" which should animate the entire "Catholic Press."

The year just begun has been heralded by a snow-storm of almost unprecedented violence and extent. Every where its presence has been attended with a degree of cold that locked the mighty rivers in ice and filled the thoroughfares of commerce with impeding tumuli of snow. The storm-king laughs at the efforts of science to arrest his march; and on the wings of the piercing winds he careers, unmindful whether his fury rebounds without injury to the palace of the rich or falls disastrously upon the cottage of the poor. The rich can protect themselves from personal suffering during the rigors of such a terrible season; but alas for the poor! they must endure its terrors and undergo all its fearful privations! How sadly, in this connection, come up to the memory those passionate and eloquent lines of King Lear;

"Poor, naked wretches, wheresoe'er you are
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your loop'd and window'd raggedness, defend you
From seasons such as these?"

But while the condition of the poor appeals to every human heart, and disposes even the most hardened miser to compassionate regard, this condition claims from the piety of Catholics the bestowal of that charity which is needed to alleviate their sufferings. The Church had its origin amid the surroundings of poverty and destitution. And recently this truth has been brought home to the piety of Catholic hearts in the beautiful and impressive ceremonials incident to the celebration of the Nativity of Our Divine Lord. From the stable of Bethlehem, through all her marvelous pathway, along the catacombs of ancient Rome; through the blood-stained pavements of the Pagan amphitheatre; amid three centuries of persecution by the Roman Cæsars; through her triumphs in ages of faith, when her monasteries, crowning every hill-top, dispensed to the poor the charities that welled up from their deep fountains of Christian love and duty, down to our day, leading the Catholic heart to deeds of charity through her religious institutions—the Church has never failed to realize the burden of her earthly mission, as imposed upon her by her Divine Master when He said: "The poor you have always with you."

Poverty is no disgrace, but it is often an incentive to crime. In the presence of temptation how many might say "my poverty, not my will, consents?" It is to take away from the poor the temptations to which their poverty subjects them that the rich are enjoined, both by the law of the Saviour and the mandates of the Church, to share their affluence with them. St. Paul says, "It is a more blessed thing to give than to receive."

The world is a cold, cheerless world. Society is the world, organized under laws and governments; and who is ignorant of the fact that, as a rule, laws are enacted and governments administered more in the interests of the rich than in the interests of the poor? Every day reveals the alarming fact that the gulf which separates the rich from the poor is becoming wider, and grooving down deeper. The rich are growing richer, the poor poorer. This is an inevitable result of the concentration of capital and the immunities conceded to large and wealthy corporations. As a consequence of all this, we find the deepest corruption pervading all the elevated grades of both private and public life. As in the days of Pagan Rome, so lashed by the satirical pen of Juvenal, the status of the individual is now determined by the extent of his revenues rather than by the purity of his morals. The vices of the lower grades of social life rarely work upward into the higher social strata. But the vices of the corrupted rich readily infiltrate through the strata that separates them from the poor. Hence a degraded poor may almost always be a safe criterion by which to judge the morals of the rich. And hence it is that the poor are growing more desperate, and the rich less charitable and more exacting. God only knows where this frightful antagonism of the degraded classes of the poor with the corrupt and debauched classes of the rich will end. Individual labors of charity and philanthrophy may be insufficient to avert evils whose symptoms deepen and blacken along our social horizon; but such individual action is obligatory on all, as commanded by both the natural law and the law of Christian charity. We can not, by any casuistry of avarice, or by any plea of personal inconvenience, divest ourselves of the solemn and imperious obligations prescribed by laws. Nor ought we to attempt to measure the extent of the good we accomplish by the paucity or feebleness of the means at our individual command. There is a fruition vouchsafed to deeds of unselfish charity far in excess of the most sanguine anticipations of those who perform them. The eye of Divine Mercy, which witnesses them, will not sleep in the vigils it keeps around the hearths of poverty and the beds of the impoverished sufferer. The angel-hand that records them will not abstract from the record or blot out one item from the hallowed page.

Go to the hovels of poverty and see there, in squalor and tatters, stalwart manhood, maternal self-denial, and virginal purity, wrestling with hunger and disease, and struggling against the fearful temptations that assail them amid the cheerless gloom that surrounds them, and with not a kindly voice or friendly hand to assist in averting the aggressions of the tempter. If, by your timely aid, you can snatch one of these from the precipice of vice and crime, who can measure the value of the act, or determine the degree of the reward? One precious soul won to faith and Heaven would outweigh a world of rubies; and who so diminutive in moral stature, so limited in the world's wealth, that he may not become a ministering angel in the accomplishment of so heavenly a purpose?

If we are true to the teachings of the Church, and harmonize our motives with that love of God whence all goodness springs, and whither all virtuous actions tend, we can not remain insensible to the statements we have urged. We can not fail to see in them an invitation to the performance of our most sacred duties in life, and a proffer of rewards, both in time and in eternity.

The poor are the objects of God's special providence. To them His promises are full of hope and consolation. "The Lord is in His Holy Temple; The Lord's Throne is in Heaven. His eyes look on the poor man." The prayers of the poor will repay the benefactions they receive from the hands of the benevolent and the charitable. The inspired Son of Sirach proclaims this consolatory truth: "The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily."

Stop not to inquire why God leaves the sinner to roll in wealth, to live in splendor, to enjoy all the physical comforts of life, while, at the same time, He permits the poor man, abounding in faith and humility, to struggle against the privations of poverty and the temptations of crime. These are problems beyond human capacity to solve. Their solution belongs to God alone. Stop not to inquire how much or how little good your humble and limited means may accomplish in the work of charity, of alleviating suffering, of rescuing poverty from crime. Hasten only the appointed duty of ministering to the poverty and suffering to be met with, during this terrible season, in the hovels of the poor, and in the alleys and by-ways of the houseless and homeless. The fruition of each humble endeavor will come in God's own good time. A great and holy Saint said that "whatever is done out of charity, *be it ever so little or contemptible, it is all made fruitful;* inasmuch as God regardeth more out of how much love a man doth a work than how much he doth."

THE *Catholic Herald*, of Philadelphia, thinks it the object of several prominent papers in America, chief among which, of course, stands *Harper's Weekly*, to produce another persecution of Catholic institutions in this country, like that of 1844. We extract the following:

There are many citizens of Philadelphia who remember distinctly the sad scenes incident to the anti-Catholic riot of 1844, in which hellish proscription held high revel, and holy things were profaned—orphan asylums burned to the ground—sacred shrines polluted, and men and women who lived only to glorify God and save sinners from perdition, hunted like so many wild beasts by human beings changed, for the time, into howling demons. Nor did the madness soon subside; without an atom of justification from the first, it held dominion over the hearts of these senseless persecutors long after the violence of overt action had ceased. And what caused the "bad blood" which thus gave expression to its fury?

Unquestionably, a series of virulent tirades, which then disgraced the pulpits of many of our dissenting brethren, on the subject of "Popery," in which all the malignant vituperation of John Knox, and other such worthies, as well as the obscene literature of Maria Monk, Leahy, *et id omne genus*, were disgustingly repeated.

Good taste has since then been so far cultivated by Protestants that they have become ashamed of these events; and now it would not be easy for a vulgar mountebank of the Leahy school to gain entrance to their pulpits even to denounce the Pope and Popery.

A spirit of fair play seems, to a certain extent, to prevail among our Protestant friends, and we pray God it may grow strong and possess them entirely, and thus bring to them a clear vision by which they may discern the holiness of His Church. Their past intolerance has been hard to brook; but, then, like the Jews, who crucified the Redeemer, they knew not what they were doing, and doubtless our duty is to imitate His divine example, and say, in their behalf, "Father, forgive them!"

But while a general improvement on the score of toleration is plainly visible, it is painfully true that, in certain quarters, the sentiment of hatred of Catholicity is as manifest as ever, and is exhibited weekly with no other apparent view than to create another such reign of terror as that of 1844.

We refer generally to the Protestant press, but particularly to *Harper's Weekly*, a newspaper we occasionally see in our barber's shop—for we don't exchange with or buy any thing so vile—in every issue of which, the most incendiary articles, purporting to be by one Eugene Lawrence, and containing the most foul and filthy trash written since Fox's Martyrs, and just about as truthful as that malignant work, are shamelessly published.

Truly, the Harpers must hate the Catholics with a diabolic malevolence; for nothing short of that would induce them to put, week after week, into their papers, matter, the pith and essence of which is virulence, intolerance, and falsehood. To refute, in detail, what this man without shame or decency—Eugene Lawrence—drivels forth, would be a useless as well as disgusting task, and we are glad to see our brother editors have generally the good taste to pass it by, as they would any loathsome thing.

OUR spicy little Portland contemporary, the *Sentinel*, speaks of the Popes "insult" to Prussia as follows:

Recent dispatches tell us that Kaiser William felt himself so terribly insulted at the reference to Prussia made by the Holy Father in his last allocution, that he (the Kaiser) ordered the Lieutenant, whom Bismarck sent to Rome some time since to represent Germany at the Vatican, to take indefinite leave of absence, or, in other words, to break off all diplomatic intercourse with the Head of the Catholic Church. It is also asserted that all Catholic journals published in Prussia are forbidden, under pain of immediate confiscation, to publish the Pope's allocution referred to.

Because Pius IX dared to denounce the persecution of the Catholic Church now raging in Prussia, headed by the Kaiser and his satanic adviser, Bismark, that imperial personage finds himself insulted. Because Pius IX felt it incumbent upon himself, and in duty bound, to tell the Kaiser and his advisers some wholesome truths as to their duties, the Imperial Government immediately takes offense.

The action of the Prussian Government shows, most clearly, its guilty conscience; shows most conclusively that the secret aims of its course against the Catholic Church are not only known at the Vatican, but that the aged Pontiff has the courage and power to denounce its intrigues and plottings in the face of the whole world. Hence its chagrin; its, to say the least, undignified anger, and its impotent attempts to retaliate upon its Catholic subjects, the faithful children of a great and Holy Pontiff. The "great colossus" is moved to angry rage by a few words from the lips of an old man! What significance is there not in this spectacle!

IT appears that they have a sort of police regulation in Cincinnati, authorizing the police to take up children and send them to the public schools. This sort of thing, it will be remembered, was proposed once as a law for this State, and is yet indorsed by some. The Cincinnati *Telegraph* is quite indignant, and gives vent to its feelings as follows:

As a rule, there is no public officer so stupidly ignorant as to the limits of his authority as your modern Chief of Police.

Those who hold this office seem to have enforced their claim to its salary and questionable perquisites by the unshaken faith which possesses them that a Chief of Police is a heaven-ordained autocrat, invested with supreme and limitless authority, appointed to preserve public order, by reducing every man, woman and child, through fear of the police baton, to blind and dumb servility. He insists upon removing every evil of society as a duty. He does not stop to inquire whether the evil he attacks is a violation of public law. He interprets the law to make the violation; and then decides upon the punishment which it deserves. To doubt his authority to treat invented offenses as he pleases, would be, in his eyes, a most alarming assault upon public peace and welfare.

To hint at any reasonable restriction of the realm over which this mightiest of potentates in modern society rules would indicate to his lofty intelligence that anarchy, with all its attendant crimes, was sapping the foundations of all government. His police club is to him the emblem of all power. It is placed in his hands to drive the child to school as well as to drive the disorderly citizen to the station-house. So, at least, thinks the great guardian of our public morals, policeman Bleaks. He proposes to clear the side-walks of little boys during school-hours, as he would clear the streets of a mob, with only a very slight difference, probably to the advantage of the mob—that the latter would go to jail while the former are to be driven to the common schools.

For the future, by the aid of special policemen, to whom this specially-disgraceful occupation will be allotted, parents will rule their household according to the direction of the policeman. The old Christian idea that their authority over their children was next to that of God, and that they were responsible to Him alone for its use, has been declared by the vigilant Cerberus of human law, policeman Bleaks, to be out of date. Between God and the parent, by the teaching of the new revelation, there is the policeman, commissioned to supplant the parent, and to dictate to the parent the disposal of his children. Henceforth, when his child is absent from school, he must convince Bleaks that the reasons for his absence are sufficient to excuse from the neglect of parental duty—not in the judgment of God, but in the judgment of Bleaks. Otherwise, the child will be subjected to compulsory attendance at the nearest common school. So runs the new school law which Bleaks has devised, in his own wisdom, and which he intends to execute on the approval of that high legislative body, the Common Council of Cincinnati.

It strikes us, with all our deep fear of the arbitrary power which the police are wont to use in these latter days, that Bleaks is bent upon demonstrating that he is an egregrious fool. If he undertakes to enforce this new police regulation, to arrest all children found in the streets during school-hours and to drive them to school, if the parents refuse to answer his insolent questions, he will soon meet the punishment of his brutal official oppression.

There are a great many in this country fascinated with the Pagan theory of compulsory education, but it is a very dangerous instrument of unlawful power to handle. The wisdom of American legislators has been shown in their refusal to touch it. It is exceedingly apt to wound even a hand that is heavily clothed with authority. Its employment gives rise to consequences that are not beneficial to society and not pleasant to contemplate. But let this irresponsible fool, Bleaks, holding a scurvy office for the arrest of thieves and murderers, lay his hands in violence upon children who are guilty of the great crime of playing or walking, during school-hours, upon the streets, and we will vouch for it that he will experience these unpleasant consequences to their full extent. His brute force will be visited with the chastisement it deserves. If he converts his police into a body of kidnappers, he and they should prepare themselves to meet kidnappers' treatment. He may choose to illustrate, in his official life, the vengeance of an American parent, when a policeman intrudes himself into his house, and robs him of his natural right to educate his child when and where he pleases; but it would be well beforehand to reckon the cost of such notoriety. Bleaks may not find the current of his authority over children, of schoolable age, running as smooth as he imagines.

GENERAL EUROPEAN NOTES.

ROME.—The conspiracy of Signor Lanza and Prince Bismarck against the Church is daily exhibiting fresh development. Of the league between Italy and Prussia against France, all doubt has been dissipated long since. This odious ingratitude of Victor Emmanuel is retribution for the sad mistake of the Emperor Napoleon in allowing the Pontifical, Neapolitan, and Tuscan Governments to be overthrown by the Piedmontese and Revolutionary conspiracy, so effectually and wickedly aided and abetted by Lord Palmerston. Of the league of the Prussian and Italian Governments against the Holy See, there can be no doubt whatever. The latest evidence of the existence of this foul conspiracy is afforded by the conduct of the two Cabinets toward the Society of Jesus. Five months ago the tyrannical order went forth from Berlin for the suppression of that illustrious Society in the German Empire, and the expulsion of its members from the German territories. Now, we learn, by a telegram from Rome, that a Committee or Commission of the Italian Parliament has ordered the suppression of the Society of Jesus in the Kingdom of Italy, and that, in consequence of such decision, a Cabinet Council was to be held, under the Presidency of the Usurper in person. We own that this telegram is not altogether comprehensible to us. We were under the impression that an Act of Parliament was required to clothe Victor Emmanuel with power to suppress any religious order or community in Italy; and certainly no such law has yet been passed by the excommunicates who constitute the Italian Government and the bulk of the Italian Parliament. What we suspect is, that an infidel Committee of the Legislature have recommended the suppression of the Jesuits, and that the Cabinet Council has been convened to determine the course to be pursued for giving effect to that recommendation.

PRUSSIA.—The alarming reports about Bismarck's illness were, it appears, falsehoods, dexterously invented by himself, or by those in his confidence, for a political purpose. From having been the pink of Conservatives, he has become a Radical, for a purpose; and it was convenient for him to be away from Berlin during the recent conflict between the King and the House of Peers respecting the County Organization Bill. It was notorious that he was the prompter of the King to swamp the Upper House, which stood so valiantly and faithfully by his Majesty seven years ago; and that the most eminent of his colleagues in the Prussian Cabinet were strongly opposed to that high-handed and perilous course. General Von Roon, to whose organization of the army the King owes, in a great measure, the success of his arms in the wars with Austria and France, was conspicuously opposed to an inundation of new Peers, and availed himself of his position as Minister of War to protest to the Sovereign against so violent an exercise of the Royal prerogative. The result was a partial check to Bismarck's insolent dictation. Instead of fifty new Peers, urged by the Premier, only half the number was pitchforked. But that number falls far short of the brigade of "brummagem" Lords which Bismarck wants to carry through his meditated "No Popery" measures; and all at once the very sick man dismisses his physicians, throws physic to the dogs, and in rude health rushes to Berlin to bully the King into subservience to his plans. His newspaper organs announced that he could no longer remain at the head of a Cabinet by whom his policy was thwarted; that he had tendered to the King his resignation of the Prussian Premiership; and that henceforth he would have nothing to do with purely Prussian politics, but would confine himself to his duties as Chancellor of the German Empire. We can not say whether this was all true or all a lie; but, judging by later reports, circulated in the same subsidized quarters, it would seem that Bismarck has no notion of ostracising himself from Prussia. The report now is, that he will cease to be Prussian Premier, but will continue in the Cabinet as Minister for Foreign Affairs, so as to blend the interests of the Kingdom and of the Empire in the relations of both with foreign powers. There is no doubt that the Emperor William has been alarmed by the information conveyed to him by several of his devoted friends respecting the progress of Republican feeling in Germany, and the alienation of that Conservative party, lay and clerical, Protestant and Catholic — whose aid the throne may need much sooner than most persons at this moment imagine, and who are much irritated and estranged by Bismarck's brutal insolence and ill-advised domestic policy. In the Royal Family there is a strong conviction that Bismarck is going too far and too fast for the security of the throne and of the dynasty. The Emperor remembers 1848, and so does the Empress; and neither can relish the idea of a possible recurrence of the tumultuous events of that period. We are, therefore, not surprised to learn that His Majesty pauses in contemplation of the consequences that may flow from further acquiescence in Prince Bismarck's plans for the future government of the German Empire and the Kingdom of Prussia. What has especially alarmed the Court is the Chancellor's suggestion to get rid of the dual Government altogether, and sink Prussia in the German Empire; a consummation which the King and Royal Family are not likely to approve.

ITALY.—While the Baron de Practis at Vienna congratulates the Imperial Parliament upon a surplus, Signor Sella is at Rome lamenting a large deficiency. And yet the Italians are subject to much heavir taxation than the Austrians. Before that unification of which English politicians of all parties speak in such laudatory terms, simply because it is hostile to the Catholic Church, the Italians were the lightest taxed people in Europe. In the Two Sicilies, under "Bomba," as the Anarchists nicknamed King Ferdinand, the rate of taxation was about £1 8s. per head, or considerably less than half the British rate. In Tuscany, Modena, and Parma it was about sixteen shillings per head. In the Pontifical States it was under five shillings per head. Now the Italians under Tromba may proudly boast that they eclipse John Bull, and were, until the infliction of the German war-fine upon France, the heaviest taxed people in Europe. So much for the unification of Italy, the glory of which has been bought at a tremendous cost. But this overwhelming taxation notwithstanding, the Exchequer is empty, the Government is bankrupt, and the credit of the country is below the borrowing point. And what is the moral effect of the boasted Constitutional Government of the Re-Galantuomo upon United Italy? We present to the reader the picture of Italy drawn by Signor Lanza, the First Minister of the Crown, for the enlightenment of the Parliament and the nation. It is certainly a deplorable exhibition. In the first nine months of 1871 the actual murders committed in Italy amounted to 2,286, and the attempted murders in the same period amounted to 1,486. In 1872 these crimes amounted respectively to 1,633 and 1,132. Thus in eighteen months the actual murders committed in Italy sum up the enormous amount of 3,919, or upwards of *seven murders every day*; and the attempted murders in the same time amount to 2,618, or an average of about five per day. In the same short period, the cases of wounding the person, without an obvious intent to murder, amounted to 62,684—an enormous number, it must be allowed. According to the statistics published by another Italian—Signor Vacca—it appears that, taking the relative populations into account, fourteen times as many persons were accused of serious crimes in the southern portion of Italy as in France. Of the lesser crimes, such as theft, the catalogue is very long; and of brigandage, there is a superabundance, though Signor Lanza endeavors to persuade the world that it is not so bad as it was.—*London Register*.

SUPPRESSION OF THE GESU.—The Committee of the Italian Chamber of Deputies has taken a step in advance of the Government in the path of persecution. It has passed all the Government proposals with but few alterations, but one of these is a most important one. A motion of the Garibaldian deputy, Nicoreta, excepting the Jesuits from the operation of the clause maintaining the "Case Generalizie," was passed amidst the loud applause of the Left. To the Society of Jesus in Italy, as in Germany, no mercy whatever is to be shown, and the Governing House of the Order, the residence of the Father-General, is to be suppressed entirely. We shall see whether the Powers which have hitherto insisted on the international interests involved in the maintenance of the "Case Generalizie" will be consistent enough to renew their protest against this special iniquity.

LATEST VERSION OF "THE FREE CHURCH."—The Liberal Party in Italy, as elsewhere, is beginning to show us what it understands by the "Free Church in the Free State." Under this title, the *Libertà* has been publishing an article of some pretension, in which it is laid down that before the Church can live in harmony with the Free State, "she must herself be rendered free, with that liberty which she had in the primitive ages, and which has been taken from her by the Popes." Then "Christianity was not an obstacle to civil liberty, [if the State thought so why did it so constantly persecute?] and to those days we must return." "We have restored to the people the right of electing its governors, we must restore to it the right of electing its pastors." "Less than this will not suffice if the national edifice is to be supported."

ELECTORAL REFORM AND ANTI-JESUIT MOVEMENT IN AUSTRIA.—Two distinct occurrences in Austria call for a word of notice. The Reichsrath or Imperial Parliament is, according to the present constitution, formed of delegations elected by the provincial Diets charged with the transaction of local business. An Electoral Reform Bill introduced by the Auersperg Ministry takes away from the Diets the right of forming the Reichsrath by delegations, and hands over the power of election to the suffrage of the constituencies. This is one event, which may be attended with grave consequences, to which we shall have to return. The other is the opening of the campaign against the Jesuits by two provincial Diets. That of Lower Austria, under the presidency of P. Helferstorffer, Abbot of the "Scottish" Benedictines at Vienna, has passed a resolution requesting the Government "when it lays before the Reichsrath the laws rendered necessary by the abolition the Concordat, to introduce at the same time a law suppressing the Company of Jesus throughout the whole extent of the territories represented in the Imperial Parliament." One of the principal supporters of the motion was Dr. Giskra, the former Minister of the Interior. On a division, only three appear to have voted against it, P. Moser, Abbot of the Benedictines at Mölk, and Herren Renk and Brauer, both priests. The Diet of Klagenfurt, in Carinthia, has passed a similar resolution. There seems to be little doubt that the example of the German Government and of the Italian Parliament will stimulate the hostility and animate the courage of Austrian Judaism—although, for the matter of that, the *Capitale* is forced bitterly to complain that the Jews in Rome at least have not been behaving well. Many Israelite deputies, whom it names, have so far forgotten their traditions as to vote for the maintenance of the "Case Generalizie."

MORE PERSECUTION IN SWITZERLAND.—The conflict in Switzerland between Liberalist despotism and the Church has reached its highest point in the cantons which form the Diocese of Bâle. The apostate parish priest of the parish of Starrkirch in the Canton of Soleure has been excommunicated by the Bishop, and a public meeting of so-called "Old-Catholics," held at Otten, has brought to bear the influence at its command on the can-

tonal Government. The Council of State has consequently notified to the Bishop that if he does not remove the excommunication within three weeks, it will expel him from the city of Soleure, which is his official residence. The Catholics of the place are, however, scarcely disposed quietly to submit to so arbitrary an act, and a meeting attempted to be held at Bâle itself by the "Old-Catholic" party, has been signally discomfited by the Catholics, who turned it into a strong demonstration in favor of Mgr. Laehat.

THE RISINGS IN SPAIN.—During the last days of November there was some serious fighting at Malaga, a detailed account of which was published in the *Standard* on Saturday. According to the correspondent of that paper, 16 civilians were killed and 16 are lying seriously wounded in the hospitals. The troops appear to have fought well, and Brigadier Salamanca, their commander, has put an end, for the present at least, to the local insurrection. But elsewhere the Republicans are still in arms, and the Ex-General Contreras is stated by the papers of that party to have taken up an impregnable position in the Despeñaperros, a precipitous defile of the Sierra Morena. General Gaminde has gone to pacify Catalonia, if he can; but it is evident that the Carlist movement there is by no means stamped out. Last week there was a Republican rising in Madrid. The signal was given by a discharge of muskets and revolvers in the Puerta del Sol, at about eleven on Wednesday night. But the principal scene of the conflict was the Plaza Anton Martin, where cries of "Viva la Republica," and "Death to the enemies of Spain's honor," were raised. Two or three Volunteers of Liberty and night-watchmen were disarmed. The Capitan-General, General Pavia, soon arrived with troops, who were received by a volley of musketry, which they returned. Two of the insurgents were killed and one badly wounded; and, after shutting themselves up in the Teatro de Variedades, they fled by a back door, and the soldiers took possession of the place. Isolated assassinations took place here and there, and among those killed was the footman on Señor Zorrilla's carriage, in which was the Deputy Boceta, on his way to make a report to the Minister. The affair seems to have been an unimportant one, except as proving that every thing is still unsettled. The most extraordinary feature in the present condition of Spain is that the papers in the interest of the insurgents, whether Carlist or Republican, openly espouse their cause, give details of their movements, and express hopes of their success.

SPOLIATION IN SPAIN AND ITALY.—The Spanish Congress or House of Deputies has passed the law which transfers from the State to the municipalities the burden of the payments on account of public worship, a law which, when it has passed the Senate and received the royal sanction, will reduce the clergy to positive destitution. The confiscation is hypocritically masked, but the Government knows very well that if the State, which has pocketed the Church property, does not pay the equivalent, the municipalities will not. Don Amadeo, if he signs the law, will be carrying out the family tradition, and reducing the Bishops of Spain to the condition of those recently appointed in Italy. All these Bishops are without residences, incomes, or recognized status in spite of the law of Guarantees, and another Italian Bishop has just written to the Holy Father to say that his roof has been washed away by the floods, and that he can not ask for shelter "from the good for fear of compromising them, nor from the bad because it would be refused."—*London Tablet.*

VARIOUS NOTES.

THE *Churchman* thinks it high time that "manly" writers on the Catholic press should put a *quietus* on the absurd stories concerning the persecution of Catholics in Italy and elsewhere. The views of the *Churchman* and those of intelligent Catholics would doubtless differ widely as to what constitutes persecution of Catholics. The more intelligent a Catholic is, moreover, the less likely he is to snap at that peculiar bait of "intelligence" which would lead him to substitute respect for the opinions of "intelligent" outsiders for respect for the authority of the Church, as a ruling motive. Catholics have a very well-settled opinion that despoiling the Pope of his possessions, turning churches and hospitals into stables, ejecting religious from their own property, assaulting priests and nuns in the open streets, and encouraging heresy under the very eyes of the Holy Father, is persecution of an exceedingly aggravated description. Prince Bismarck, too, very nearly meets their ideas of a persecutor, and needs only to proceed a little further to satisfy it fully. It irks our good Protestants to be obliged to go back to St. Bartholomew's Day whenever they wish to accuse Catholicism of persecution, and to be answered by what Protestant Germany, Protestant Sweden, Protestant England have been doing to-day. So they deny persecution. In the same way, too, when clerical immorality and lay infidelity in their own ranks present too unpleasant a contrast with Catholic zeal and Catholic progress under their own eyes, they have the good taste and the candor to assemble, as the *National Baptist* has just been doing, an assemblage of sentences from what it calls "standard Romish authors," and label them "Romish morals." That the sentences in question are quoted at second-hand, with no references by which they might be verified or disputed, and that most of them bear on their faces the marks of misrepresentation, is of no account. We could prove in the same way that the Bible says "there is no God." It would be much more to the purpose to convict priests duly authorized by a Church which never changes of sanctioning sin or condoning immorality. It would also be more difficult, and we do not anticipate any such effort.—*Brooklyn Review.*

THE MAGNETIC TELEGRAPH A JESUIT INVENTION.—In one of Addison's contributions to the *Spectator* (No. 241) we find the following curious instance of what may almost be considered as the foreshadowing of the electric telegraph. It is quoted from the writings of Strada, the celebrated Jesuit, who died in 1649. In his *Prolusiones*, a series of polished Latin essays upon rhetoric and literature, he gives an account of a chemical correspondence between two friends, by the help of a certain loadstone, which had such virtue in it that, if touched by two several needles, when one of those needles so touched began to move, the other, though at ever so great a distance, moved at the same and in the same manner. He tells us that two friends, being each of them possessed of these needles, made a kind of dial-plate, inscribing it with twenty-four letters—in the same manner as the hours of the day are inscribed upon the ordinary dial-plate. They then fixed one of the needles on each of these plates, in such manner that it could move around without impediment so as to touch any of the twenty-four letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write any thing to his friend, he directed his needle to every letter that formed the words he had occasion for—making a little pause at the end of every word or sentence, to avoid confussion. The friend, in the meanwhile, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means, they talked together across a whole continent, and conveyed their thoughts to one another, in an instant, over cities or mountains, seas or deserts.

CURIOUS STATISTICS OF MARRIAGE.—To people of a statistical rather than a sentimental turn, the mathematics of marriage in different countries may prove an attractive theme of meditation. It is found that young men from fifteen to twenty years of age marry young women averaging two or three years older than themselves, but if they delay marriage until they are twenty to twenty-five years old, their spouses average a year younger than themselves; and thenceforward this difference steadily increases, till in extreme old age on the bridegroom's part it is apt to be enormous. The inclination of octogenarians to wed misses in their teens is an every-day occurrence, but it is amusing to find in the love matches of boys that the statistics bear out the satires of Thackeray and Balzac. Again, the husbands of young women, aged twenty and under, average a little above twenty-five years, and the inequality of age diminishes thenceforward, till for women who have reached thirty the respective ages are equal; after thirty-five years, women, like men, marry those younger than themselves, the disproportion increases with age, till at fifty-five it averages nine years.

The greatest number of marriages for men take place between the ages of twenty and twenty-five in England, between twenty-five and thirty in France, and between twenty-five and thirty-five in Italy and Belgium. Finally, in Hungary the number of individuals who marry is 72 in a thousand each year; in England it is 64; in Denmark, 59; in France, 57, the city of Paris showing 53; in the Netherlands, 52; in Belgium, 43; in Norway, 36. Widowers indulge in second marriages three or four times as often as widows. For example, in England (land of Mrs. Bardell) there are 60 marriages of widowers against 21 of widows; in Belgium there are 48 to 16; in France, 30 to 12. Old Mr. Weller's paternal advice, to "beware of the widows," ought surely to be supplemented by a maxim to beware of widowers.—*Lippincott's Magazine.*

TESTING THE VITALITY OF SEEDS.—Where large quantities of valuable and costly seeds are to be purchased, it is always better to obtain a few at first and fairly test their vitality, as it will often save a great deal of vexation and no little expense. The following are among the best modes of cheaply testing the vitality of seeds. Sow a few in a box or florist's pot of warm, light, sandy soil, and keep it warm and moist—not wet—and expose to the sun away from cold blasts of air and they will soon sprout and grow if they possess vitality.

By counting the seed when sown, and then the number that grow, the proportion of living to dead seeds can be approximately ascertained, and therefore the quantity of seeds to be purchased can be easily calculated. Onion seeds soaked for 10 or 15 minutes in cold water and then gently simmered or even boiled half an hour will begin to germinate.

Indian corn, peas, beans and numeous other seeds, soaked four hours in a tepid solution of chloride of lime and water, mixed in the proportion of one fourth of an ounce of the lime to a gallon of water, and then sown in the ordinary way, have frequently been known to grow out germs in 24 hours. As a general rule, soaking seeds in tepid water from 24 to 48 hours, and then coating them with ashes or plastes, will hasten the germination of most dry and hard seeds.—*Rural Press.*

SETTING WATER ON FIRE.

A NEW AND VALUABLE INVENTION.

FOR a long time scientists have believed it possible to so disintegrate steam as to thoroughly separate its chemical elements. Many plans for the accomplishment of this purpose have been tried, with different degrees of success, but none have possessed merit enough to render them of any practical value to the mechanical world. But there are now in this city two gentlemen who are the possessors of an invention which fully accomplishes the utilization of the hydrogen contained in steam, and, by burning it in conjunction with oxygen and carbon, creates the most intense heat ever yet made available for mechanical purposes. Undoubtedly it will create a revolution in the building of smelting furnaces, and such others as require a great heat for their successful operation. The principle upon which the invention rests is not new, though its practical application is. It consists in burning streams of hydrogen and oxygen gases, the result of which is to produce a degree of heat wholly unattainable by ordinary means. The Drummond, or calcium light is based upon this principle, it consisting of a piece of lime acted upon by an oxy-hydrogen flame, which brings the lime to a white heat of dazzling brilliancy.

It is in the application of the principle of the oxy-hydrogen flame and the manner of eliminating the hydrogen from disintegrated steam that the pith and value of the invention consists. The inventor, Mr. Lewis Stevens, has for many years been engaged upon the problem of utilizing the hydrogen contained in water, and by producing a heat that should be the most intense known, and at the same time not exceed in cost the heat, producers now in use.

In this task he has finally succeeded, as an examination of his invention will at once convince any one who sees it in operation and observes the intensity of the heat produced by it. The process is simple, and will be easily understood by any one at all familiar with chemistry, while to the miner, who cares less for causes than effects, a brief examination of the results will convince him that in this recently invented furnace he has found one that will reduce his ores much more quickly and thoroughly than any other in use, and that, too, with a great saving in labor and fuel.

The most salient feature of the invention is the disintegration of steam. The steam is taken from the boiler at a preasure of 80 pounds and passed through a series of pipes, at each turn of which is a flat metal plate. When the steam has passed through this pipe it is thoroughly disintegrated. The next step is the thorough and complete elimination of the hydrogen from the steam. This is done in the experiment by using the carbon of coal tar, which unites with the oxygen of the steam, thus setting the hydrogen completely free. The oxygen of the air then combines with the hydrogen, and their combustion produces a heat so intense and all-powerful, that it must be seen to be appreciated.

For the smelting of ores this furnace seems peculiarly adapted, and it will easily reduce two tons per hour of any galena ore. The heat produced is so powerful and penetrating that the ores are reduced not only rapidly, but most thoroughly. To mine-owners this discovery is one of the utmost importance, the more so that the suply of gases once regulated the furnace needs no further attention, and will roar away for weeks without needing the slightest care. In addition, the amount of heat can be regulated as easily—and in much the same way—as can the amount of light from a gas-burner. Once regulated there is never the slightest variation, and the work of reduction can go on without any care being paid to the furnace itself.

Nor is it to smelting alone that this invention is applicable. It can be applied to glass-making, to heating boilers, or to any purpose for which a high degree of heat is needed. Especially should it be applied to locomotive engines, for by its use the danger of fires from scattered coals or flying cinders would be entirely avoided. For steamships this new process of obtaining heat would be of much value, inasmuch as the consumption of coal

would amount to but a fraction of what is now required. In addition, the carrying capacity of steamers would be greatly increased by obtaining the room now used for the reception of fuel.

Yesterday a *Chronicle* reporter visited the foundry of Garrett & Co., on Fremont Street, and witnessed the working of a furnace built according to the principles of Mr. Stevens' patent. Quite a nnmber of gentlemen interested in mining matters were present, and all expressed themselves both astonished and gratified at the result of the trial. It is certain that this invention will entirely revolutionize the present method of reducing metals and ores. The intensity of the heat produced, the facility with which it can be regulated, the economy of fuel, and the rapidity with which ores are reduced, all combine to indicate that this furnace will soon be the only one used for smelting purposes.

By examining the furnace itself the method of producing the flame can be much more easily understood than by any written explanations, however full and elaborate. The pipe which delivers the steam to the furnace is but five thirty-secondths of an inch in diameter. The great pressure in the boiler, about eighty pounds, causes the steam to be delivered with great force, and the air is drawn with velocity into the furnace through two feed-pipes, where, combining with the disintegrated steam and a supply of carbon, it causes combustion. It seems evident that this furnace is vastly superior to any now in use, and we feel confident that in thus prominently bringing it to the attention of the California public we are doing our miners an important service and we are materially advancing the mining interests of the Pacific Coast.—*S. F. Chronicle.*

FARM NOTES.

FARMERS' UNION.—We would call the particular attention of the farmers of the State to the Report of the meeting of the Board of Directors of the California Farmer's Union, in another column. It does seem to us that much good can be effected; that now is the auspicious time for action, and that a united and determined movement will result in large benefits to individuals and the State at large, and we earnesly invite a general co-operation of the farmers of every section thereof.

Let clubs be formed in every county, and parts of counties, wherever most convenient for 20 to 50 farmers to assemble; let us do as farmers are doing in every Eastern, Northern and Western State of the Union: act in unison and for their and our own interests; for when the farmer's interests are subserved all others prosper. The grand movement is now inaugurated, and it only needs the hearty coöperation of intelligent men to produce a revolution in the mode of disposing of our agricultural products, and which will keep, annually, millions of dollars in first hands, where it should be kept, rather than go to the pockets of a class of men notoriously subsisting upon the earnings of the laboring farmer.

Blank forms for Constitutions of Farmers' Clubs can be had free of cost by sending to I. N. Hoag, Secretary of State Agricultural Society, Sacramento, and no time should be lost in talking the subject up among neighborhoods of farmers, until it shall result in complete organization, and coöperation with the Central Union Club. Secretaries of clubs will please send us reports of proceedings for publication.—*Rural Press.*

GRAPE CUTTINGS.—Look out for spurious sorts at the hands of itinerant sellers. There is a demand for raisin grapes, and the cuttings from such vines are the only ones for which there will be likely to be any great demand. There are many large vineyardists that have any quantity of the very common Mission grape, a passable one for the table and for wine, but wholly unsuitable for raisins.

Many have already contracted to furnish to the extent they are able of the more coveted varieties; and to supply the additional demand, unscrupulous vendors will hardly hesitate to palm off inferior varieties for the better sort; so that the proper and only sure way is to procure your cuttings from reliable men.

Nothing can be more provoking than to give great care and attention for years to the culture of what you suppose to be a good variety of fruit, and then find, on its first bearing, that you have been cheated out of your time, labor and fruit. One can hardly keep from feeling like expressing himself very emphatically toward the vendor who has thus imposed upon him; nor could we blame him much if he did.—*Ibid.*

STOCK BREEDING IN CALIFORNIA.—The Sacramento *Union* of a late date said: "It can not fail to attract the attention that, while our State Fair this year shows very little if any improvement over last in thoroughbred horses, there is a most marked improvement in the show of fine cattle, and more of them on exhibition than ever before. It is also noteworthy that the people who came here to see the Fair were much more enthusiastic over the cattle show than usual. The crowds who rushed to the morning parade of stock were nearly as large as those attending the races. The fact is, more of our good farmers are giving close attention to breeding of neat cattle than of horses, and the climate is as good for the one as the other. Besides, the cattle business is the most profitable.

A thoroughbred horse, at three years old, is well sold at $400 to $500, unless his racing record stands high. The cost of such an animal is at least half his market value. A first-rate Durham heifer or bull-calf, at one year old, is worth from $400 to $1,000, and the cost of raising it to that age is comparatively nothing. A whole herd of cattle can be kept for not much more than it costs to keep one or two race-horses. The profits of the horse are uncertain; of the herd of cattle they can be as surely reckoned beforehand as the value of the wheat or grape crop.

We do not disparage the business of cultivating thoroughbred horses for the turf. They have their excellent uses, and it is an honorable business, indicative of a high-toned and enterprising people. But no one need be put to the trouble of argument to prove that the cultivation of superior breeds of cattle is more profitable and advantageous to the State, and more assuring as to the true progress of our farming interests. We have been cultivating running stock with much care ever since 1859, but we are yet a good many steps behind the Eastern States. We have only of late years paid any considerable attention to the breeding of fine cattle, and our show in that line this year is probably the very best in the United States."

AMERICAN TEA.—It may interest California agriculturists to learn that there is an association East which has for four years past been making experiments, in several States, with the tea plant.

Without giving to the public any details of their experience, it is now announced, by a newspaper man, that he has visited a tea garden of the association in Crawford County, Iowa. The Superintendent has been silently cultivating tea plants on a broad scale, without being observed by the neighbors, who, by-the-by, are not very near his farm.

He observed that every tea-shrub was grafted, and he learned that a hardier plant, which grows about there, has been used for stock upon which to engraft slips of China tea-shrubs. The grafts take readily, and, thus treated, they have passed unharmed through three winters of great severity. The plants are exceedingly vigorous, and the leaf crop is very luxuriant.

The tea that has been made is not like any known varieties, which is attributed to American manipulation. But it has the Chinese flavor improved. We are not advised if irrigation is used. There appears to be no trouble in getting children to learn leaf-picking. Nor is there a doubt that tea-making will pay better than any other production at present in that county. The name of the stock-plant is not given. But we know that the Alleghany forest range (for a length of 1,000 miles, through all Pennsylvania and Virginia, and beyond) has an undergrowth of a species of wild tea-plant, whose flowers are as fragrant as the Chinese tea-plant. Its seed is a small, oleaginous nut, exactly the same. We know that it grows where snow lies on it for 90 days in winter, and we also know that tea has been made of it, on a considerable scale, in North-western Pennsylvania for the past ten years. It is used for mixing with weak China teas, to which it adds double valuation. This is probably the stock-plant.

We can not answer for Iowa. But we are sure that the tea-plant of China and Japan needs no grafting on any other stock in California. It is true that, so far, experiments have failed of success. But the failure has been due to fortuitous circumstances, and not to either our soil or our climate. Herr Schnell's tea garden, near Placerville, grew vigorously. But the water from the miner's ditch deposited a rigid ring of mineral around the shrubs, which throttled and destroyed them in the midst of most luxuriant prosperity. Let us not say, on this favorable experience, that tea culture is a failure past redemption. Rather let us replant, having faith that California teas, like California wines, will, in our day, make a favorable impression in the markets of the world.—*Rural Press.*

THE IRISH EDUCATION QUESTION.

FROM an article in the *Daily Telegraph*, of Wednesday, we gather that the Irish Universities question will be *the* question of the next session of Parliament. We attach much importance to that article, on account of the unquestionable devotion of the *Daily Telegraph* to the First Minister of the Crown, and because it is notorious that it does not commit itself upon any great political question without having good and sufficient reasons for knowing that the sentiments it expresses are in harmony with the views of the Premier. Assuming, then, that our contemporary foreshadows the coming event, we must express our profound regret that the Cabinet have decided upon a course which is sure to end in failure. In every word the *Telegraph* has printed in praise of Mr. Gladstone's Irish policy we cordially concur. To the Premier, Ireland owes a large debt of gratitude for his Land Act and his Anglican Church Disestablishment Act. They are admirable measures, generously and wisely conceived, and nobly carried through Parliament. Without the Disestablishment Act there could not possibly be a cordial union between England and Ireland. Legal ligatures, guarded by horse, foot, and artillery, there might be, but no union. The first barrier to a real union between the two countries it is Mr. Gladstone's glory to have removed. The second barrier we still hope he will have the courage to pull down. There are, we know, difficulties in his path. He must encounter an enormous amount of Protestant bigotry, especially among the Scotch Calvinists and English Dissenters, who generally support the Government of which he is the head. We may collect, from some letters lately written for publication, by Dr. Lyon Playfair, how intense this bigotry is. When men of his stamp, highly intellectual, well read, and with a philosophic turn of mind, object so strongly to the concession of the claims of the Irish people — being Catholics — for the establishment of a chartered and an endowed Catholic University, it may be easily imagined how strong is the prejudice on this question which pervades the mass of Protestant society. As to the Freethinkers, Latitudinarians, and Deists, we must, of course, count upon their hostility, for they naturally hate the Church, which is the only impediment to the progress of their anti-Christian theories. Mr. Gladstone is, doubtless, well aware of all this, and hence the premonitory symptom of a meditated middle course developed by the *Daily Telegraph*. There are occasions where a middle course may be wise and safe. The *juste milieu* is very good when you happen to hit upon it. But there are occasions also where compromise is inadmissible, and we submit to Mr. Gladstone's own right feeling and sense of justice that, in the matter of Irish University Education, such an occasion has arisen. It will not do to attempt to fob off the Catholics of Ireland with a *replica* of the London University. They *want* and they demand a Catholic University, duly chartered by the Crown, and fairly endowed out of the large educational funds now appropriated to higher class education in Ireland. Have they not as good a right to one such University as the couple of millions of Scotch Calvinists have to three or four Universities? To deny them that right is an intolerable insult, which, if we have not entirely misunderstood their sentiments and miscalculated their determinati on, they will not tamely submit to.

Dr. Lyon Playfair goes into statistics to prove, we suppose, that the Irish Catholics do not attach much value to education, and that, as they are greatly outnumbered by Protestants in the learned professions, they have no fair claim to an University devoted principally to the education of Catholic youths according to the principles of the Catholic Church. This is as shallow as it is illiberal. Does he forget, or has he never learned that, until the 10th of April, 1829, when O'Connell and the Catholic Association smashed the claims with which his Calvinistic countrymen, down to the last hour, labored hard to bind the Catholics of the United Kingdom, the Irish Catholics were precluded virtually from the higher walks of education? The infamous Penal Laws deprived them of all the stimulants to the cultivation of science and classic literature. An Irish Catholic barrister could not, however eminent in his profession, become a judge — he could not aspire even to a silk gown. No Catholic physician had a chance of official appointment. Every place of power, profit, and dignity was reserved for the exclusive benefit of the members of the Protestant State Church. Can it be a matter of surprise that, in such circumstances, the Protestant element in the Protestant University of Dublin — the only one in Ireland until within a very recent date, and substantially the only one there still, for the Queen's University is a swindle on the nation — can it be wondered at that, in such a state of society, the Protestant element in Trinity College, and in the Four Courts, and in the Colleges of Surgeons and Physicians, far exceeded the enslaved Catholic? Moreover, by the atrocious confiscations of Elizabeth, Cromwell, and Scotch "Jamie," the Irish Catholic nobility and gentry were ruthlessly robbed of their possessions, which were given to Scotch and English adventurers, generally of low birth, who were thus made gentlemen and land-owners in Ireland, and supplied with ample funds for the education of their children and descendants in Protestant endowed schools, and in the Protestant University. We wonder what would be the state of education in Scotland now, if the Scotch Calvinists had been foully plundered and persecuted for their religious belief, as the Irish Catholics have been? In the admirably written article in the *Daily Telegraph* the love of the Irish for classic education is generally attested, and the statements of our contemporary are notoriously well-founded. The "Poor Scholar," with his bare feet and well-worn frieze and corduroys and pale cheeks — evidences of poverty and long travel — is a prominent figure in the picture of Ireland, which we

are old enough to have met and to remember. The love of the Irish for book-learning is as old and as well authenticated as their love of justice.

There is one point upon which we sympathize with Dr. Lyon Playfair's wish that the Irish were like the Scotch. We wish they were as thrifty and as "canny" as the Scotch; and, above all, we wish they would imitate the Scotch example of merging party views when union is required to promote their national interests. — *London Register.*

AIMÉE'S SACRIFICE.

(*Concluded.*)

"MY uncle?" said Aimée. "Lies in bed, Miss, and going on well," answered the good woman, hurriedly.

Aimée gave one searching look into Mrs. Barton's face, and sank back on her pillow. In another moment the door opened, Mrs. Barton disappeared, and Father Dunne stood by her side. One silent look at him was all she gave.

"Yes, my child," he said, "your sacrifice has been accepted, and Robert is with those who follow the Lamb whithersoever he goeth."

And then sitting down beside her, the priest drew out the truth, which, by a sudden instinct, he had all but guessed. No one but he ever knew it; it was generally believed that Robert had failed to catch the rope when thrown to him—he had fallen on the beach, and was dashed to pieces. Aimée could not look upon his form, or kiss, for the last time, the pale, cold face. He had passed, in one brief instant, from her sight for aye. In the heat of noonday her sun had gone down.

"And now, my child," said Father Dunne, "you must rise up and be doing. Your uncle is alive, but fearfully injured. I fear he will never be well again. A long and painful illness lies before him. May God grant that this, and the shock he has had, may open his eyes to the truth! And now do you, my child, be generous; complete the sacrifice you have made, and strive to gain this soul to God."

Aimée bowed her head in silent assent, and Father Dunne blessed her and went his way. In an hour's time Aimée was at her uncle's side. An oath greeted her entrance.

To do the poor man justice, his sufferings were very great, and the evil habit of his life was too strong for him to subdue, otherwise he would not have uttered cruel words at the entrance of the pale girl, whose young life had been so sorely stricken by his willfulness.

Poor Aimée! the hardest part of her trial was not in the first few days that followed the accident. Who, that has passed through the dark waters of sorrow, does not know that they are the lightest? Bewilderment, a sort of strange excitement, the necessity of action, the loving sympathy of friends, the feeling *it can't be true*, that we shall wake and find it but a dream—all these bear us on.

So Aimée felt. The Requiem Mass was sung for Robert, in the little church where he had knelt and prayed by her side. He was buried in the little churchyard, in a lovely spot, shaded by trees and by the east window; there he was laid, "till the resurrection morning hath first begun to break," said Aimée to herself.

As long as she could stay there, visiting that grave, planting flowers around it, planning, with Father Dunne, the cross that was to be erected to the beloved memory, listening to his words of consolation, living over again the precious hours she had passed in this beautiful spot with her lost love, Aimée suffered comparatively little. But when Mr. Morton was well enough to be moved, then came the full bitterness of the trial. Then she realized she was indeed alone. It was like leaving him, like again tearing out her heart afresh.

In August they returned to the dreary house in Russel Square. London looked baked and scorched with the hot summer sun; heat, dust, and glare prevailed every-where: the little children who had played in the square gardens were all gone away, and all was desolate. Mrs. Connell clasped Aimée in her arms when she arrived, and wept over her. She did all in her power to comfort the poor girl; but little, indeed, was it she could do.

The doctors said Mr. Morton must not stay in town; but nothing would induce him to move. He was a terrible charge to his nurse; irritable, morose, ungrateful, selfish. But Aimée was generous; she waited on him with unwearied paitence; she never regretted the sacrifice she had made for him. She prayed unceasingly, and offered all her sufferings for him.

She suffered terribly, but she was not forsaken—the very extremity of her anguish drew down compassion for her from the Heart of Jesus.

She was, of course, more her own mistress than she had been formerly, and she used her liberty only to go, more frequently than she had done, to church. She had found out there was a convent not far from where she lived; and she obtained an *entrée* to their little quiet chapel, and there she spent long hours alone with her Lord. No one has ever yet tried that remedy for grief in vain. At His feet she poured out floods of bitter tears; she told Him all her heart's sorrow, and she found rest.

At first coming back to London, she had found it a bitter trial to have to entertain Mr. Hulme, who haunted the house, who was of no use in the sick-chamber, and who was generally driven from it by Mr. Morton's irritability. Then Aimée had to listen to his moans and reproaches, lamentations and condolences. It seemed a thankless task; but gradually her sweetness, resignation, and patience were touching the heart of the sad old man; she found herself gaining an influence over him. He was a nominal Catholic, but for years had not practiced his religion—had almost forgotten its tenets.

At first, he argued with her, and almost began to scoff; but the pain in her face stopped him. At last the arguments grew into an instruction. He consented to go to Mass with her, just now and again; by degrees, every Sunday.

And now Christmas grew near. The last Christmas day had brought to the lonely girl her life's hope and joy. This Christmas she was alone, but she brought back to the fold of the Good Shepherd a sheep that had been long wandering from Him. Old Mr. Hulme knelt by her side at the altar-rail, reconciled with his God. A strange joy filled Aimée's heart. She felt that Robert was joining in that angelic song always chanted over a returning sinner. Mr. Morton's conversion was slower and more tedious; but Aimée patiently waited, praying, suffering, hoping, and at last it came. Grace wrought a miracle. The hard heart was touched, and when touched, it was like the stony rock from which water gushed out. He repented with his whole heart.

His end was drawing near, and one night, as Aimée was watching by him, and the house was still, he told her his early history; how once he had been generous, and true, and loving; how he had set his heart on a human being, trusted her implicitly, and had been grossly deceived. From that hour his heart had hardened to all save his brother George. He had looked on him as having been caught in the snares of a French adventuress. If George had lived, no doubt the brothers would have met; but when the news of his brother's death reached him, he had no pity for the widow and orphan, and left them to perish. Finding Mrs. Morton was dying, he had enough affection for his brother left to provide for his only child; but he could not overcome his aversion to Aimée as her mother's daughter. He knew what she had done at the time of the accident. Whether he had seen her act, which seemed impossible, or whether it were a conviction flashed into his mind by God, he could not tell, but he had never doubted it. The very knowledge that he owed his life to her, and that at the cost of more than her own, was gall and bitterness to him. He chafed against it, and his uncontrolled nature vented itself in angry and rough words.

But the months of patient, submissive gentleness did their work, and the mighty sacrifice of prayer and suffering went up for him before the Eternal Throne, and the work was done. He died toward the close of Lent; and when Easter came, with all its memories for Aimée, she could rejoice and look forward more than ever, to the meeting with her loved and lost ones.

Mr. Morton bequeathed all his property to Aimée, unconditionally, and she found herself a great heiress. She had always looked to Father Dunne for guidance and help. He had come to town several times through the winter to see her, and had constantly corresponded with her. By his advice she went abroad for a year, under charge of a friend of his. The house in Russel Square was sold; Mrs. Connell was pensioned, but still stayed with Aimée as her maid.

Aimée first went to St. Victor; visited her mother's grave, and that of the old curé; knelt again at the altar where she had made her first communion; saw all her old friends among the poor; and made a friend of the new curé.

The church of St. Victor was beautified and repaired; funds to erect a little hospice for the poor of the village, which some Sisters of Charity were to be in charge of, were bestowed. Then Aimée, her *chaperone*, and Mrs. Connell went on their way to Switzerland. They lingered in the Tyrol, and as autumn drew on, went to Rome, and passed the winter in the Eternal City.

Aimée came back to England a different being—no longer, indeed, the bright girl who had been Robert's betrothed, but a thoughtful, yet happy woman. Yes, she was happy. She had learned the sweetness of self-sacrifice. The peace that passeth all understanding filled her heart.

She settled down in London, and gave up her whole life to the service of others; not only the poor—they were her chief care—but her loving heart poured itself out on all.

There are many weary souls among the rich, many heavy burdens, many aching hearts. Such as these Aimée consoled. She listened, sympathized, helped. People tempted to murmur at their lot were silenced by her example. She strengthened others who were struggling; she induced many and many a one to turn their wandering footsteps into the way of peace.

She lived very quietly, and never went into society; not because she disapproved of it, but because her spirits were too broken, and nothing in her position made it a duty.

Her great fortune gradually melted away. Charities of all kinds were aided, and never knew from whence the timely help came. Near the spot where Robert breathed out his last sigh a convent was erected, and the religious, whose blessed lot it is to pray day and night before the Blessed Sacrament, were there established. A new church, in a poor and populous district, was erected in honor of the Sacred Heart.

And so the years passed on, and year by year the peace deepened in Aimée's soul.

"What a sweet face!" said strangers as she passed by. "How like an angel's!"

Many wondered she never became a nun; and some were bold enough to express it to her. She smiled, and said that the first thought of her girlhood had been religious life. The old curé had always told her God would never call her to that; and now, after having passed through such strong emotions, such ardent wrenches, she felt she had no longer the spring and energy requisite for the entire immolation of self.

She spent much time by the sick-bed of Mr. Hulme, who had a long, lingering illnees; and she was with him at the end, received his last blessing as his guardian angel upon earth, and saw him die a Christian death. And many other souls did she garner up for her reward above—little orphans, forsaken girls, repentant sinners, despairing poor, were led by her to the Good Shepherd.

At last, her task was done. Slowly she faded away. Her end was very peaceful. Father Dunne was with her; and when, on the day she died, he entered her room, he found her gazing at her crucifix.

"Is it peace, my child?"

"Yes, father, wonderful peace. How could I ever have dreamt, in those hours of my desolation, it was so well for him to go! I loved him too much for my eternal peace. He would have been my first thought on earth. Now I look forward to seeing him, indeed; but O, father, still more, still more to seeing Him who is indeed my Lord, my love, my life!"

A few hours after, she passed from earth. She was buried by Robert's side, by Father Dunne's wish.

During her life, the secret of her heroism had been strictly kept. Not even Mrs. Connell guessed it. But after she had passed away from the praise or blame of earth, he told the story; and oftentimes do people repeat it, and feel their hearts stirred to be noble and generous, after the example of Aimée's sacrifice.

THE POPE TO THE WIDOW OF THE LATE JOHN FRANCIS MAGUIRE.

THE Cork *Examiner*, of December 19th, contains a letter from Pope Pius IX to the widow of the late John Francis Maguire, as well as a translation of the same, which we copy:

DEAR DAUGHTER IN CHRIST; HEALTH AND THE APOSTOLIC BLESSING.—With what persevering constancy your illustrious husband exerted himself in defense of the rights of the Catholic Church and of his Holy See, and with what benefit he expended on both the whole force of his genius is, dear daughter, so thoroughly appreciated and felt that it can pass from the memory of no one who has witnessed his labors; least of all, from ours. With just reason, therefore, you and your children mourn the untimely death of that excellent man, whose loss must be keenly felt by others, too, however high in place and dignity. But the immediate occasion of his death, whilst it moves your liveliest sorrow, suggests also the strongest motive of comfort. For your piety must see and acknowledge that the anxious labors, which had no slight share in causing his death, prove that his heart always burned with zeal for God's glory and his neighbor's good, and that he was wholly devoted to the attainment of those noblest objects; and therefore that his merit on this two-fold score must have won for him the most ample recompense in Heaven. You can have no just doubt, then, that in the Kingdom where Charity is perfected, your husband, though parted from you, is more than ever united to you by the closer bonds of the spirit, and extends to you and your children the most effective care and guardianship. Raise your heart, therefore, to thoughts like these; trust in God's clemency, and offer Him the sacrifice of your grief, that if any stain of Earth still clings to him that has passed from you, it may quickly be wiped away, and his participation of the glory he has earned may be hastened. We pray God to give you tranquility of mind and all the graces and gifts you need. Meantime, as an augury of God's blessing, and as a pledge of our Paternal benevolence, we very lovingly impart to you and each of your children the Apostolic Blessing.

Given at Rome, at St. Peter's, the 2d day of December, 1872, in the 27 the year of our Pontificate. PIUS P. P. IX.

To our beloved daughter in Christ, Margaret Maguire, Widow.

IMMIGRATION.

OUT of 38,500,000 composing the population of the United States, five and a half millions are foreign born, and nearly twice that number are children of foreign parents. Of our foreign emigrants the Irish num-

bered, in June, 1870, 1,855,827, and Germans 1,690,410. During the year 1871 there landed in New York 239,639 emigrants. In the year 1872 the number reached 291,-217. The increase is from Germany. Of this number 111,000 come from Germany and only 2,700 from France. This fact is the subject of unusual comment, showing the loyalty of the French to France and presenting the curious anomaly that the people of victorious Germany are anxious to emigrate, while the French, though beaten, shorn of their possessions and mulcted with a heavy sum, still cling to their native soil and take their destiny with their native land. The German emigration is accounted for by the rigid system of conscription which takes the best years of German youth for military duty. It seems as though there would be a general exodus from Germany if it was not discouraged and prevented by Government influence.

The vast preponderance of Irish chiefly settle in the East and in and about the great commercial cities. The Germans are more generally distributed throughout the great West, largely settling in the cities of Cincinnati, St. Louis and Chicago; a greater proportion of Germans than Irish finding employment in the country and engaging in agricultural pursuits. The great proportion of the Scandinavians go to the North-west, and, as a rule, become farmers and farm laborers. In the year 1872 there immigrated to the United States 11,000 Swedes, 9,000 Scotch, 6,400 Norwegians, 5,800 Italians, 4,600 Danes, 4,500 Swiss, 3,400 Dutch and 4,000 Russians. The tables giving us these figures singularly omit the English, who came in very considerable numbers during the last year. The Chinese are also omitted, but we believe the immigration of Chinese, over the number departing, is small, and the smaller the better. We look upon them as an undesirable and unprofitable class.—*S. F. Chronicle.*

RECENT IRISH ELECTIONS.

THE first two Irish elections under the ballot have been watched with peculiar interest. The political differences which agitate society in that country are so much deeper than the mere party questions which influence English contests that Ireland is naturally looked to to test in the most searching way the value of the new system. So far as the mere machinery is concerned, the result has realized the hopeful arguries inspired by Pontefract and Tiverton. The fact that upwards of 170 votes were lost through informalities in Cork is, perhaps, an evidence that the arrangement should, if possible, be still further simplified; and the threatened prosecution of a Conservative agent by Mr. Ronayne for disclosing the secret of an illiterate voter, shows that the difficulty of securing the advantages of the ballot for that important class in constituencies has not been entirely overcome. But both the Derry and the Cork election have been marked by great order and decorum; and it is no small argument in favor of the radical change that has taken place that the two cities in Ireland which are most liable to fits of passionate excitement have gone through a trying ordeal without any of the old scenes of violence and confusion. When we turn to the results arrived at we find nothing to cause surprise. Derry, as it has always done, except once, has returned a Conservative; and Cork has returned a Liberal, as it has never failed to do since the old Ascendancy party was broken down. The causes of Mr. Palles's defeat have been already discussed in these columns. It is evident that the Presbyterians who supported Mr. Dawse, because he was a Liberal and opposed to the Irish Church, which they hated with Scotch intensity, deserted Mr. Palles because he belonged to a church which they hated still more. But though it is another instance of the faithless policy and relentless bigotry of the Irish Presbyterians, we can not say that we are pained at the exclusion of Mr. Palles from Parliament. It is some months since we pointed out the growing Catholic and Irish feeling against lawyers. Lawyers have so consistently deceived and traded on the confidence of the Irish people that it would be something wonderful if that people could continue to confide where every motive exists for distrust. The careful avoidance of any expression of disgust at the monstrous statements of Mr. Justice Keogh by all but a very small section of the Catholic Bar was but the climax to that deep subserviency to the opinions of Protestant society and estrangement from Catholic action which mark the ordinary barrister, unless when he finds it expedient to flourish a green sash, and talk extravagant patriotism to secure a seat in the House of Commons. During the brief space that he is wooing a constituency he is national and Catholic. Before and after he is neither. The rising Catholic barrister is cautious and reserved; he keeps aloof from all religious movements; he lets it be understood in social life that he is little affected toward the temporal power of the Pope and denominational education; and though his Protestant brethren are bold and open in their advocacy of Protestant views, he is never seen at Catholic meetings, and never subscribes when the assertion of a Catholic principle is involved. On the other hand, when seated on the Bench, in the full enjoyment of his coveted honors, he becomes bold and caustic in his criticisms; he delivers irrelevant homilies on the evils of misdirected zeal and political fervor, and carefully undervalues every principle he affected to hold while blazing for a season in the full glory of patriotic and religious ardor. We guard ourselves from being understood to speak universally, but we contend that this is no overwrought picture of the race of men who used so many Irish constituencies for their own purpose, until their virtual concurrence in the Keogh Judgment opened the eyes of the most credulous. It is their shallow assumption, their strangely un-Catholic tone, and the violent contrasts in their careers which has principally contributed to create the silly and mischievous faith in the existence of a lay Catholic body opposed to the Episcopal teaching, in which so many Englishmen believe. We see nothing in Mr. Palles to constitute him an exception. He is a man of high personal repute, and he has won his position by the sheer force of intellect and industry. But his name is just now associated with the prosecution of the Galway priests, the most unworthy artifice which has discredited the administration of Mr. Gladstone. It is useless to argue that this is a mere official act, for the question is whether it is an act that a Catholic should discharge at all, after the intense indignation elicited by that infamous judgment through the length and breadth of the land. Nor can we forget that Mr. Palles was not only pronounced at Derry, but was silent or equivocal upon the education question, upon which he had been so clear and decided two years ago in Meath.

We believe that the return of Mr. Ronayne for Cork has been received with unmixed satisfaction. There is, no doubt, a considerable number of Cork Liberals who would have preferred a man of more moderate views. They deserve the credit of having waived their personal feelings to secure the defeat of the representative of the Tory party, which was once so dominant in Cork. Some surprise may be felt, as the patriotic withdrawal of the Mayor had left only one Liberal in the field, that Mr. Ronayne should not have had even a larger majority than 773, and that Mr. Pim's absolute minority should have been so large. But it must be remembered that Mr. Ronayne polled a larger number than Mr. Maguire and Mr. Murphy did at the last election; a comparative result of the new system which was not anticipated, and, as far as we can recollect, which was not verified in any of the contests that have as yet taken place. Furthermore, as Mr. Disraeli would pleasantly say, the elements fought on the side of the Tories, and the inclemency of the day, combined with the certainty that was felt in the issue, prevented many voters from coming to the polls. That Mr. Pim could rely upon a considerable support will astonish no one who is personally acquainted with Cork. Protestants command a good deal of influence in the commercial concerns of the city, and the borough boundaries take in many of the most attractive retreats for retired officers and gentlemen, who can live in opulent ease in the British Isles. We need scarcely say how Conservative that class usually is. We can not expect that Mr. Ronayne will fill the place of Mr. Maguire. We can scarcely hope that any member of Parliament in this generation will display such a blending of so many various gifts with a patriotism so disinterested and a devotion to religion so lofty and so pure. But though Mr. Ronayne may fall short of this high standard, he has the repute of being a man of considerable eloquence, of great powers of sarcasm, and full of that kind of enthusiastic confidence in the soundness of his own convictions which is one of the main conditions of political success.—*London Register.*

STABILITY OF CHARACTER.

THERE is a period in our own life when we scarcely know what to do, or how to spend the time which lies heavily on our hands. This is the period when manhood creeps upon us—when ambition impels man to elevate himself above the position of life in which he finds himself. God created him for the glories of Heaven, and this, we may suppose, is the reason why, ever unsatisfied, he grasps after some higher, nobler prize. Sometimes, indeed, we find this innate desire of the great and good vitiated by men who use means unlawful, degrading, to satisfy it. We find them steeping their hands in blood, and every dark-hued crime, to gain the goal of their desires. But this ambition is illegitimate, and we have nothing to do with it. We would wish every young man to have that ambition which gives stability of character, and enables him to fix his eye on an object, with a full determination of attaining it. But it pains us to see a young man, who always enjoyed the endearments which are lavished under the maternal roof, starting out to battle against the rude waves and cold winds of the world, with a soul devoid of ambition, and a heart too weak to bear him up against the many rebuffs he is sure to meet. At home, he met only kind words, kind deeds, and from the world he expects the same; but, oh! what bitter tears of disappointment must not he shed, what cold looks must he not meet, and what a trying lesson of experience must he not learn, before he will be able to realize the bright dreams of his youth! We have known many such, from whom parents and relations expected great things; but they were disappointed. We meet them in the school-room, in the professions, and every walk of life. But wherever we find them, the story is the same—they want stability of character. We do not, however, call obstinacy stability of character, for they are as widely apart as the sublime and ridiculous. Human nature is a queer story, and the more we probe into it the more do we feel its weakness. There seem to be as many different characters as there are persons, and so incompatible among themselves that we scarce ever find a continued harmony. Stable-minded men strive to over-reach each other, and leave their more fickle comrades far behind in the struggle for wealth and honor. We would not find fault if men strove for the benefit of mankind, but when we find those created only less than the angels making their very nature subserve to earthly designs, we are led to believe that some are more of the Devil kind. Fickle and unprincipled in character, they trample on the tenets of religion, and ignore the civil rights of their fellow-men. We do not presume to say that human nature can be perfect, but we do hold that if parents and teachers would only instil into the young minds the objects for which men are placed on earth, they would be better and more settled in character. The parents, too, have a grand means of rendering their children good men, and that is, by directing them in the state of life best suited to their taste. We know many homes which, had this been attended to, might have been happy as the day is long, but it was not; and their bright, talented boys became useless men. This giving character to our children is the great task of parents, and if we perform it well, we can, when old age sets his seal upon us, pass without regret from this land of exile.—*J. O. D., in Milwaukee Vindicator.*

FASHION'S FOLLIES.

WE seldom ever read *Harper's Bazaar.* It is a fashion journal, and we are not fashionable. But it has some times occurred to us that it would be no very great calamity if there were no journals devoted to the exclusive endeavor to turn the heads of silly young girls and foolish old women about dress. We know how vain is the effort to stay the extravagance and folly of the fashionable world. Fashion's mandates are more imperious than laws, more inexorable than edicts of Emperors. To be out of fashion is worse than to be out of the world. But while we submit, we do it under protest.

If the United States were not peopled with plain, decent, hard-working, honest folk, but with showy, pretentious, shoddy aristocrats, *Harper's Bazaar* would suit exactly. If America were settled by gamblers, stock brokers, petroleum well-owners, Washoe miners who have struck it, railroad kings, steamboat runners and horse jockeys, who kept mistresses and not wives, then *Harper's Bazaar* would tell them how to dress. We recognize it as authority for the demi-monde and for servant girls who wish to outdress their mistresses. If any respectable man who has inherited a fortune from an honest father, or who has made one honestly for himself, or who expects to clothe his wife and daughters tastefully, economically and properly, lets *Harper's Bazaar* into his house he fails in his duty. All this indignation is over the following extract from *Harper's Bazaar.* This extract illustrates how we ought to dress a young girl of thirteen:

A dress for a young girl just in her teens has the short skirt of rose-colored silk covered with ruffles to the knee, alternately of embroidered Swiss muslin and silk. The apron has a Swiss ruffle, while the back is formed of two straight breadths of silk draped in puffs and sashes. The high waist has a belt in front and basque behind. A pale blue silk is similarly made. Another rose-colored silk has an overskirt of white damask gauze. A dress of the rosy-grey hue called aurora has five bias bands of the silk, with pink pipings, extending dowm the front from the waist; a bias flounce widely faced with pink trims the skirt. The back is caught up in puffs by a pink sash, and a jockey basque has a pink vest.

Only think of a hobbydehoy girl of the bread-and-butter age, just at that awkward, poky, uninteresting, ungraceful period when bashfulness is unbecoming and confidence is impudence; when she ought to be at school cyphering in vulgar fractions; when, if she was, she would wipe her nose and slate upon the same sleeve; at the time when her appetite is a ravenous wolf; when she romps instead of plays, dressed in a "short rose-colored silk with ruffles to the knee," puffed, piped and flounced like a ballet-girl or a circus-rider! And yet, how many poor, weak, vain mothers delight to trick out their daughters with pink ruffles to the knees and send them into society to excite the jealous envy of other weak women! The girl with such a parent is fortunate to become an orphan before she reaches the age when such display destroys her modesty and brushes the peach-bloom from her cheek.—*S. F. Chronicle.*

CATHOLIC BENEVOLENT ASSOCIATION.

AT the annual election of officers of the above society the following gentlemen were unanimously elected to serve the ensuing year: President, Titus Hale; Vice-president, Martin Kinsley; Treasurer, M. J. Leonard; Secretary, M. Harrington. This Society, formed for benevolent purposes, as also to advance the social enjoyment of its members, has, from a small beginning, advanced to quite a formidable organization. It numbers now seventy active members, and its affairs, financially and otherwise, are in a most flourishing condition. The election of officers was made the occasion of an agreeable surprise to the efficient Secretary, Mr. Harrington, by the presentation of a beautiful gold chain, in token of the able and efficient manner in which he has discharged the duties of his office for the year just expired. The gift was as unexpected as it was deserved. The worthy recipient was filled with emotions which prevented his giving utterance to his feelings on the occasion. The inference was clearly manifest, however—that each link in the chain will serve to more firmly bind him in the affection and esteem of the entire Society.—*Santa Cruz Sentinel.*

ST. JOSEPH'S BENEVOLENT SOCIETY.—At the semi-annual meeting of this society, held at St. Mary's Cathedral on Sunday afternoon, the reports presented made a very gratifying exhibit of its operations. The membership numbers about four hundred. For the past six months, the receipts from dues and fines reached $4,500. The disbursements for the relief of sick members and their families, including weekly allowances, physician's fees, medicines, and the regular apportionment to the surviving families of deceased, were over $1,500. The net gain of assets for the past six months, $1,200. The following are the officers for the ensuing year: James R. Kelly, President; James Rowland, Vice-President; N. Wynne, Treasurer; R. J. Walsh, Secretary.

CATHOLIC SUNDAY SCHOOL UNION.—At a meeting of the Catholic Sunday School Union of this city, held last evening, the following named officers were installed: President, J. H. N. Adams; Vice-Presidents, Judge T. W. Taliaferro and T. H. Brady; Recording Secretary, J. F. Sullivan; Corresponding Secretary, Col. A. R. Hynes; Treasurer, M. Warde. It was resolved that the next general reunion of the Catholic Sunday School teachers of the city take place in the basement of St. Mary's Cathedral, on the afternoon of Sunday, 26th inst.

ACKNOWLEDGEMENT.—The Sisters of Charity very thankfully acknowledge the receipt of $49 from the contribution-box for the benefit of the orphans, at the office of the *Chronicle*. This is one of the many favors received through this office by the orphans. Also $100 from Messrs.C. A. Hooper & Co., as per donation to Mrs. Crowly for the Orphans' Fair, and which was received too late for insertion with the proceeds.

THE PACIFIC COAST.

Twenty-eight marriages were celebrated and eight divorces granted in Pioche, Nevada, during 1872.

Arizona is said to be superior to Texas for the stock business, and Texas is considered the paradise of stock growers.

It is estimated that about $390,000 have already been subscribed to the Stockton and Visalia narrow-gauge railroad.

A tolerably heavy shock of an earthquake was felt in Mariposa on Sunday morning, January 5th, at a few minutes before 8 o'clock.

The Pioche *Record* is opposed to the abolition of the death penalty, and in favor of the swift vengeance of vigilance committees.

One or two resignations and other changes of officers of the Central Pacific Railroad Company, says an Oakland paper, are likely to come off soon.

The North Pacific Railroad has 84 locomotive engines, 18 passenger cars, 5 baggage cars, 1 pay car, 2 observation cars, 340 box cars, and 1,100 platform cars.

The steamer *Costa Rica*, from Panama, which, January 11th, was towed into San Francisco by the *Constitution* also from Panama, met with two accidents—her engine stopping twice.

In San Francisco last week there were 60 deaths. Thirty-seven were of males, and twenty-three of females. Of these 52 were of white, 2 of black, and 6 of copper-colored persons.

A man named Williams left Wisconsin and his wife, last Summer, with another woman, settled down in San Jose under the name of Sheldon, lived well, was recognized and has fled again.

The Sacramento *Record*, in its recent statistical convulsion, credits Yuba City with a public library of 450 volumes, and now the citizens of Yuba are around with microscopes trying to find the library.

During the year 1871 the city of Olympia paid only $8.052.63 as the entire expenses of the city government for the year, including improvement of streets, building of sidewalks and bridges, officers' salaries, etc.

The Olympia *Courier* says: "We learn from good authority that Garfield will most likely succeed in procuring an appropriation of 20,000 for the purpose of building the penitentiary at Steilacoom, before the present Congress adjourns in March next."

The work on the new building of the Central Pacific Railroad Company, in San Francisco, is going on rapidly. The building is situated on the corner of Fourth and Thomson streets, and has a front of 180 feet on each street. It will be three stories high when completed.

The Stockton *Herald* learns that the Central Pacific Railroad Company intends to ask the Council of that city for the privilege of running another track from the freight shed along the edge of the wharf to the Eureka Warehouse, to load their cars direct from the river boats with wheat for the Bay.

The new Mint building of San Francisco has a front on Fifth Street of 220 feet, and on Mission Street of 185 feet, and contains a suitable number of halls for passing in and out of its 120 rooms. Some of the single rooms in the new Mint are almost as large as a whole story of the old one would be if all the partitions were removed.

The following is a statement of the business done at the Land Office of Olympia during the year 1872: Sold for cash, 50,764 acres; entered under homestead law, 24,890; certificates issued under homestead law, 6,509; certificates under donation law of September 27th, 1850, 13,108; filed upon under the pre-emption law, 80,161; located with Agricultural College scrip, 4,480. Total acres, 170,612.

The Puget Sound *Express* of January 2d says: "Something new under the sun has been exhibiting itself for the past few days, in the shape of a volcano in the Olympic range. A peak situated west-north-west from Steilacoom has been sending forth at intervals dusky columns of smoke, which produced quite a contrast to the snowy surroundings. Who knows but this is the cause of the terrestrial convulsions on the 14th ult., and the few trembles since?"

The *Courier* says: "During the year just closed the total receipts by the Collector of Internal Revenue in Washington Territory were $22,886.87, of which amount $3,503.58 was for stamps, and the balance ($19,383.38) consisted of special taxes on liquors, tobacco, beer, bank capital and deposits and income. It cost about $6,000 to run the U. S. Assessor's office, and several thousand more for that of the Collector. So, in the language of the distinguished Joe Meek, there was "barly enuff to pay the officers."

VARIOUS ITEMS.

WHY DO INFANTS SUFFER.—Three persons, within one week, and among them one of the good physicians that have lavished their attentions on our household, have, substantially, put this question to us: "Why does God, who is infinite in love and perfect in justice, inflict suffering on poor, little children who are not of an age of responsibility?" The theology of the Catholic Church answers this fully. It is the debt inherited through nature, but, besides this, merits can be gained only by being made *like our Lord*. He was made "perfect through suffering." All those that *suffer*, unless they put obstacles in the way, are, by suffering, made *like Him*. He, by His own will, being rich, became poor for us. The poor, by the fact of being poor, if they know how to use it, are, by the fact, near to our Lord! To them the kingdom of Heaven is open and ready. To the *rich* the kingdom of Heaven is not open. They have to hunt the means of entering it. And by the rich in our community, is not to be understood those who have plenty of money only. It means, also, those who, without the means to support their estate, are living as if they were rich.

Now, as to the suffering of infants. By their own merits, these would avail nothing. But God is so gracious that He counts *as merits* the sufferings even of infants. These sufferings make even infants *like* our Lord, who suffered on the Cross. But *likeness* to Our Lord is, by the grace of God, a title of merit! Therefore, though infants, being irresponsible, can not, in the strict sense of the term, acquire "merits," yet, by the *fact* of their suffering, they are made *like* to the Redeemer, and participate in His Divine merits.—*Freeman's Journal.*

THE injustice done to Catholic missionaries among the Indians by the new Board of Commissioners, who have charge of the Reservations, has been so flagrant that the Government at Washington, has finally consented to hear the grievances of these missionaries, some time during the present month. From a letter of Archbishop Blanchet to the Archbishop of Cincinnati, we learn that Father Deshon, of the congregation of St. Paul, has kindly consented to be the representative of Catholics, to make known the injuries which Catholic Indian missionaries have suffered, and the cruel wrong that has been done to several tribes converted years ago to Catholicity, by the expulsion of their religious teachers.

Father Deshon was formerly an officer of the regular army, educated at West Point—the instructor, we believe, of General Grant. This fact will, perhaps, secure for him, in debating the future disposition of these Catholic Reservations, a full and patient hearing from the General who presides over the Indian Department. Father Deshon desires that all the information which bishops or priests throughout the country may possess on this important subject, and which may be useful to him in urging the claims of the Church for those tribes among which it has labored, should be immediately forwarded to him. He also wisely suggests that a Catholic agency to protect the rights of Catholic Missions among the Indians should be permanently established at Washington.—*Cincinnati Telegraph.*

A CONVENIENT DINING TABLE.—The dining tables of the Oneida (N. Y.) Community are made double, and the central part revolves; the dishes and articles that every body has occasion to use are placed on this revolving portion, and each one waits on himself, by turning it until the thing wanted is in front of him.

CONSISTENCY—ANGLICISM AND RITUALISM.

THE Liverpool *Catholic Times* publishes, side by side, extracts from the Book of Common Prayer, enjoined by law as the standard of Anglican devotion to which every minster of that sect swears allegiance—and from the directions of conducting worship recommended and employed by the leading Ritualists. The works from which the latter are extracted are "The Ritual of the Altar," and the "English Catholic's *Vade Mecum*," both in constant use by the Ritualists. How these gentlemen reconcile it with their consciences to eat the bread of the "Church as by law established" we do not understand.

RUBRICS.

"The Ritual of the Altar assumes the maximum of Rubrical ceremonial. Priests * * * are advised, and earnestly advised to ascend toward it gradually, ever advancing upward from the minimum of the Prayer Book—a low level, which, as it has been shown, can not possibly be used save as a starting point for an ascent." *Ritual of the Altar, preface, p. xlvi.*

"I, A. B., assent to the Thirty-nine Articles of Religion, and the Book of Common Prayer, and of the ordering of Bishops, and Deacons. I believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God, in public prayer, and administration of the Sacraments. I will use the form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority." *Clerical Declaration of Assent.*

NUMBER OF SACRAMENTS.

"The Sacraments: 1, Baptism; 2, the Eucharist; 3, Confirmation; 4, Penance; 5, Holy Orders; 6, Matrimony; 7, Unction of the Sick." *English Catholic's Vade Mecum, p. xiii.*

"There are two Sacraments ordained of Christ, Our Lord in the Gospel, that is to say—Baptism and the Supper of the Lord." *Article* 25.

"How many Sacraments hath Christ ordained in His Church? Two only, as generally necessary to salvation, that is to say—Baptism and the Supper of the Lord."—*Church Catechism.*

THE MASS.

"The holy communion, commonly called THE MASS.—*Direction of Intention.* O Holy Trinity, one God, I, a most unworthy sinner, appear before Thee, to offer unto Thee, by the hands of Thy priest, the Sacrifice of the Body and Blood of Our Lord Jesus, in union with the Sacrifice offered by the same Our Lord * * upon the altar of the Cross. * * * I desire, then, to offer it. (Intentions enumerated.) 5. For the remission of the sins of all Christians, living or dead."—*English Catholic's Vade Mecum, p. xiv.*

"The Sacrifices of the Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."—*Article* 31.

THE REAL PRESENCE.

"I worship Thee, O Living Bread * * * I worship Thee, Divine Food * * * I worship Thee, O my Jesus, hidden beneath the Sacramental veils. I believe, O my Jesus, Thy Divine Word, that under this outward form of bread Thou Thyself art here present, as truly as Thou art in Heaven. I believe, O my Redeemer, here present in Sacrament, that Thou art the same Jesus of Nazareth Who didst heal the sick, and didst raise the dead, Who for us didst suffer and die upon the Cross. I believe, finally, that Thou Thyself, now sitting gloriously at the right hand of Thy Father in Heaven, and there interceding for me, yet art verily present in this Sacramen, my nourishment on earth."—*English Catholic's Vade Mecum, p.* 50-51.

"No adoration is intended, or ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural Flesh and Blood. For the Sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians,) and the natural Body and Blood of Our Christ are in Heaven, and not here, it being against the truth of Christ's natural Body to be one time in more places than one."—*Rubric Communion Service.*

INVOCATION OF SAINTS.

"Therefore I beg of Blessed Mary, ever Virgin, of Blessed Michael, the Archangel, of Blessed John Baptist, of the Holy Apostles, Peter and Paul, of all the Saints, and of you, brethren, to pray to the Lord our God for me."—*Ritual of the Altar, p.* 10.

"At the intercession of Thy holy servant, N., whom I have chosen for my patron, stretch forth Thy right hand to be my defense."—*English Catholic's Vade Mecum, p.* 98.

"The Romish doctrine concerning, * * and also invocation of Saints, is a vain thing, vainly invented, and grounded upon no warrantry of Scripture, but rather repugnant to the Word of God."—*Article* 22.

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To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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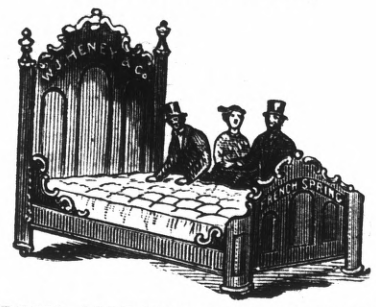

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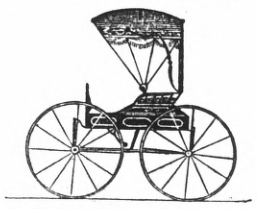

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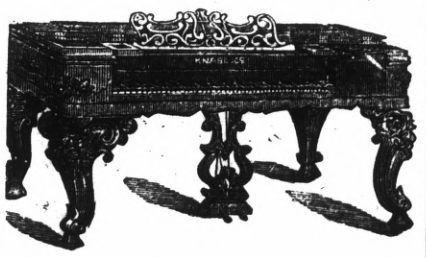

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dec14-1y SAN FRANCISCO.

C. P. R. R.

Commencing Sunday, December 22, 1872, and until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf) — Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted)—S. F. & N. P. R. R. Steamer (from Broadway Wharf)—Connecting at Donahue with Trains for Cloverdale; making close connection at Lakeville with stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)-San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Svndays excepted)—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P.M. (Sundays excepted)-Sacramento Steamer (from Broadway Wharf) — Touching at Benicia and Landings on the Sacramento River.

5.15 P. M (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:5c. 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 1:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 3:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE.—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:42 P M	7:00 P M
Gilroy .....Arrive	12:30 P M	.....	.....
Pajaro .....Arrive	2:20 P M	.....	.....
Castroville...Arrive	3:05 P M	.....	.....
Salinas .....Arrive	3:45 P M	.....	.....
Hollister ....Arrive	2:40 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:05 A M
Salinas	.....	.....	10:00 A M
Castroville	.....	.....	10:40 A M
Pajaro	.....	.....	11:30 A M
Gilroy	.....	.....	1:10 P M
San Jose	†6:50 A M	7:45 A M	2:31 P M
San Francisco Arrive	9:10 A M	10:10 A M	5:10 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 4:25 P. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

A. N. TOWNE, Gen'l Superintendent. A. C. BASSETT, Ass't Superintendent.

J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

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Assets Exceed - - - - $1,000,000 Coin

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